

2  
c  

---

**Piscator Evangelicus.**

---

O R,  
The LIFE of  
Mr. THOMAS HOOKER,  
The Renowned,  
PASTOR of *Hartford*-Church,  
AND  
PILLAR of *Connecticut*-Colony,  
IN  
NEW-ENGLAND.

---

*Essay'd* by COTTON MATHER.

---

*Quod si digna Tua minus est mea pagina Laude,  
At voluisse sat est.*

---

Printed in the Year 1695.

---

## To the CHURCHES in the Colony of CONNECTICUT.

**A**Lthough the Providence of Heaven, whereby the Bounds of People are set, hath carried you so far Westward, that some have pleasantly said, *The Last Conflict with Antichrist must be in your Colony*, yet I believe, you do not reckon your selves Removed beyond the reach of Temptation and Corruption. 'Tis a Great Work that you have done, for our Lord Jesus Christ, in Forming a Colony of *Evangelical Churches* for Him, where Satan alone had Reigned without Control in all former Ages : but your Incomparable HOOKER, who was one of the Greatest in the Foundation of that Work, was in his Day, well aware, that Satan would make all the Hast he could, unhappily to get all Buried in the Degeneracies of Ignorance, Worldliness, and Profanities. To Advise you of your Dangers, and uphold the Life of Religion among you, I presume Humbly to Lay before you, the Life of that Excellent Man, who for Learning, Wisdom, and Religion, was a Pattern well-worthy of perpetual Consideration. Having Served my own Province, with the History of no less than Four Famous JOHNS, all fetch'd from One Church, I was for certain special Causes unwilling to have it Complained, as once it was of the Disciples, THOMAS was not with them ; Wherefore, I was willing to make this Appendix unto that History, Confessing that thro' want of Information I have Under-done in This, more than in any part of the Composure, yet So Done, that, I hope the Good Hand of the Lord whom I have design'd therein to Glorify, will make what Is Done, to be neither unacceptable nor unprofitable unto His People.

Coston Mather.





**Piscator Evangelicus.**

---

**THE LIFE  
OF  
Mr. THOMAS HOOKER.**

**S I.** **V** **V** **H** **E** **N** *Toxaris* met with  
his Countryman *Ana-  
charsis* in *Arbens*, he  
gave him this Invitati-  
on, *Come along with me, and I will shew Thee at  
once the Wonders of Greece*: Whereupon he  
shewed him *Solon*, as the Person in whom  
there Centered all the Glories of that City or  
Country. I shall now Invite my Reader to  
behold at once the *Wonders of New-England*, and  
it is in one **THOMAS HOOKER** that he  
shall behold them: Even in that *Hooker*, whose  
a Worthy Writer would needs call, *Saint  
HOOKER*, for the same Reason, (he said)  
A a a a. and

and with the same *freedom*, that *Latimer*, would speak of *Saint EILNEY*, in his *Commemorations*. Tis that *HOOKER*, of whom I may venture to say, that the famous *Romanist*, who wrote a Book, *De Tribus THOMIS*, or, of *Three THOMASES*, meaning *THOMAS the Apostle*, *THOMAS Becket*, and Sir *THOMAS MORE*, did not a thousandth part so well sort his *THOMAS's*, as a *New Englander* might; if he should write a Book, *De Duobus THOMIS*, or, Of *Two THOMAS's*; and with *THOMAS the Apostle*, joyn our Celebrious *THOMAS HOOKER*: my *One THOMAS*, even our *Apostolical HOOKER*, would in *Just Ballances* weigh down two of *Campions* *Rebellious Archbishops*, or *Bigotted Lord-Chancellors*.

§ 2. This our *HOOKER*, was Born at *Marfield* in *Leicester shire*, about the Year 1586. of Parents that were neither *Unable*, nor *Unwilling*, to bestow upon him a *Liberal Education*; whereto the Early and Lively Sparkles of *Wit* observed in him, did very much *Encourage* them. His *Natural Temper* was *Cheertul* and *Courteous*, but it was accompanied with such a sensible *Grandeur of Mind*, as caused his *Friends*, without the Help of *Astrology*, to *Prognosticate* that he was Born to be *Considerable*. The Influence which he had upon the *Reformation* of some *Growing Abuses*,

## Mr. THOMAS HOOKER.

5

Abuses, when he was one of the *Proctors* in the University, was a Thing, that more eminently Signalized him, when his more publick Appearance in the World was coming on: which was attended with an Advancement unto a *Fellowship* in *Emanuel Colledge* in *Cambridge*; the Students whereof were Originally Designed for the Study of *Divinity*.

§ 3. With what Ability and Fidelity he acquitted himself in his *Fellowship*, it was a Thing sensible unto the whole University. And it was while he was in this Employment, that the more Effectual Grace of God, gave him the Experience of a true *Regeneration*. It pleased the Spirit of God very Powerfully to break into the Soul of this person, with such a Sense of his being Exposed unto the Just *Wrath* of Heaven, as fill'd him with most unusual Degrees of Horror and Anguish, which broke not only his *Rest*, but his *Heart* also, and caused him to cry out, *While I suffer thy Terrors, O Lord, I am Distracted!* While he long had a Soul Harassed with such Distresses, he had a singular Help in the Prudent and Piteous Carriage of Mr. *Ash*, who was the Sizer, that then waited upon him; and attended him, with such Discreet and Proper Compassions, as made him afterwards to Respect him highly all his Days. He after-

wards gave this Account of himself, That in the time of his Agonies, he could Reason himself to the Rule, and Conclude that there was no way but Submission to God, and Lying at the Foot of his Mercy in Christ Jesus, and waiting humbly there, till He should please to persuade the Soul of his favour: nevertheless when he came to apply this Rule unto himself in his own Condition, his Reasoning would fail him, he was able to Do nothing. Having bin a considerable while thus Troubled with such Impressions from the Spirit of Bondage, as were to fit him for the Great Services and Enjoyments, which God intended him; at length he Received the Spirit of Adoption, with well-grounded Perswasions of his Interest in the New-Covenant. It became his manner, at his Lying down for Sleep, in the Evening, to single out some certain Promise of God, which he would Repeat, and Ponder, and Keep his Heart close unto it, until he found that satisfaction of Soul where-with he could say, *I will Lay me down in Peace, and Sleep; for thou, O Lord, makest me Dwell in Assurance.* And he would afterwards Counsel others to take the same Course; telling them, That the Promise was the Boat, which was to carry a Perishing Sinner over unto the Lord Jesus Christ.

§. 4. Mr. Hooker being now well got through the Storm of Soul, which had Helped him unto a most Experimental Acquaintance with the Truths of

5  
Mr. THOMAS HOOKER

of the Gospel, and the way of Employing and Applying those Truths, he was willing to Serve the Church of God in the *Ministry*, whereto he was Devoted. At his first leaving of the University, he Sojourned in the Houle of Mr. *Drake*, a Gentleman of great Note, not far from *London*; whose worthy Consort being Visited with such Distresses of Soul, as Mr. *Hooker* himself had passed through, it proved an unspeakable advantage unto both of them, that he had that opportunity of being Serviceable; for, indeed, he now had no *Superiour*, and scarce any *Equal*, for the Skill of Treating a *Troubled Soul*. When he left Mr. *Drakes* Family, he did more publickly and frequently Preach about *London*; and in a little time, he grew famous for his Ministerial Abilities, but especially for his Notable Faculty at the wise and fit management of *Wounded Spirits*. However he was not Ambitious to Exercise his Ministry among the *Great Ones* of the World, from whom the most of Preferment might be expected; but in this, Imitating the Example and Character of our Blessed Saviour, of whom 'tis noted, that according to the Prophecie of *Isaiab*, by Him, *The Poor had the Gospel Preached unto them*; he chose to be where great numbers of the *Poor* might Receive the Gospel from him.

§. 5. About

§. 5. About this time it was, that Mr. Hooker grew into a most intimate Acquaintance with Mr. Rogers of Dedham; who so highly valued him for his Multitarius Abilities, that he used and gained many Endeavours to get him Settled at Colchester; whereto Mr. Hooker did very much Incline, because of its being so near to Dedham, where he might Enjoy the Labours & Lectures of Mr. Rogers, whom he would sometimes call, *The Prince of all the Preachers in England.* But the Providence of God gave an Obstruction to that Settlement; and, indeed, it was an Oblervation, which Mr. Hooker would sometimes afterwards use unto his Friends, *That the Providence of God often Diverted him from Employment in such Places, as he himself Desired, and still Directed him to such Places, as he had no thoughts of.* Accordingly, Chelmsford in Essex, a Town of great Concourse, wanting one to Break the Bread of Life unto them; and hearing the Fame of Mr. Hooker's Powerful Ministry; Addressed him to become their Lecturer; and he accepted their Offer about the Year 1626, becoming not only their Lecturer, but also on the Lord's Dayes, an Assistant unto one Mr. Mitchel, the Incumbent of the Place; who though he were a Smaller, yet being a Godly Person, gladly Encouraged Mr. Hooker, & Liv'd with him in a most Comfortable Amity.

§. 6. Here



6  
Mr. THOMAS HOOKER.

§. 6. Here his Lecture was exceedingly Fre-  
quented, and proportionably Succeeded ; and  
the Light of his Ministry shone through the  
whole County of *Essex*. There was a rare  
mixture of *Pleasure* and *Profit* in his Preaching ;  
and his Hearers felt those penetrating Impres-  
sions of his Ministry upon their Souls, which  
caused them to Reverence him, as, *A Teacher  
sent from God*. He had a most excellent Facul-  
ty at the *Applications* of his Doctrine ; and he  
would therein so Touch the *Consciences* of his  
Auditors, that a Judicious Person would say of  
him, *He was the Best at an Use that ever he heard*.  
Hereby there was a great Reformation wrought,  
not only in the *Town*, but in the *Adjacent  
Countrey* ; from all parts whereof they came to  
*Hear the Wisdom of the L<sup>rd</sup> Jesus Christ*, in His  
Gospel, by this worthy man Dispensed : and  
some of great Quality among the rest, would  
often Retort from far to his Assembly ; parti-  
cularly the truly Noble Earl of *Warwick*, whose  
Countenance of Good Ministers, procured  
more *Prayers* to God for him, than most Noble  
Men in *England*.

When he first Set up his Lecture, there was  
more *Prophaneness* than *Devotion* in the *Town* :  
and the Multitude of *Inns* and *Shops* in the  
*Town* produced one particular Disorder, of  
Peoples filling the Streets with unsuitable Beha-  
viours,



viours, after the Publick Services of the *Lords-Day* were over. But by the Power of his *Ministry* in Publick, and by the Prudence of his Carriage in Private, he quickly cleared the Streets of this Disorder, and the *Sabbath* came to be very visibly Sanctified among the People.

§ 7. The Joy of the People in this *Light* was but for a Season. The Conscientious Non-Conformity of Mr. *Hooker* to some Rites of the Church of *England*, then vigorously pressed, especially upon such Able and Useful Ministers, as were most likely to be Laid aside by their scrupling of those Rites; made it necessary for him to Lay down his Ministry in *Chelmsford*, when he had been about four years there, Employed in it. Hereupon, at the Request of several Eminent Persons, he kept a *School*, in his own Hired House, having our Mr. *John Elliot* for his *Usher*, at little *Baddow* not far from *Chelmsford*; where he managed his Charge with such Discretion, such Authority, and such Efficacy, that, able to do more with a *Word*, or a *Look*, than most other men could have done by a *Severer Discipline*, he did very great Service to the Church of God, in the Education of such, as afterwards proved themselves not a little *Serviceable*. I have in my Hands, a Manuscript, written by the Hands of our Blessed *ELIOT*, wherein he gives a very Great Account of

7  
Mr. THOMAS HOOKER.

of the Little Academy then mentained in the House of Mr. Hooker; and among other things, he lays, *To this place I was call'd, through the infinite riches of Gods Mercy in Christ Jesus to my poor Soul: For here the Lord said unto my Dead Soul, Live; and through the Grace of Christ, I do Live, and I shall Live for ever! When I came to this Blessed Family, I then saw, and never before, the Tower of Godliness, in its Lively Vigour and Efficacy.*

§ 8. While he continued thus in the Heart of Essex, and in the Hearts of the People there, he signalized his *Usefulness* in many other Instances.

The Godly Ministers round about the Countrey, would have Recourse unto him, to be Directed and Resolved, in their *Difficult Cases*; and it was by his means that those Godly Ministers held their *Monthly Meetings* for *Fasting and Prayer*, and profitable *Conferences*. 'Twas the Effect of his *Consultations* also, that such Godly Ministers, came to be here and there Settled in several parts of the Countrey; and many others came to be better establiish'd in some great points of Christianity, by being in his Neighbourhood and Acquaintance. He was indeed, a *General Blessing* to the Church of God! But that which hindered his Taking his Degree of *Bachelor in Divinity*, must also it seems hinder his being a *Preacher*.

## The Life of

*Preacher of Divinity*; namely his being a *Non-Conformist* unto some things, whereof true *Divinity* could not approve. And indeed that which made the Silencing of Mr. Hooker, more unaccountable was, That no less than *Seven and Forty* Conformable Ministers of the Neighbouring Town, understanding that the Bishop of London, pretended Mr. Hookers Ministry, to be Injurious or Offensive to them, Subscribed a Petition to the Bishop, for his Continuance in the Ministry at Chelmsford; in which Petition, though he was of a Persuasion so Different from them, yet they Testify in so many words, *That they esteem and know the said Mr. Thomas Hooker, to be for Doctrine, Orthodox; for Life and Conversation, Honest; for Disposition, Peaceable, and in no wise Turbulent or Factionous. And yet all would not avail: Bonus vir Hookerus, sed ideo malus, quia Puritanus.*

§ 9. The Ground-work of his Knowledge and study of the *Arts*, was in the *Tables* of Mr. Alexander Richardson, whom he closely followed, admiring him for a man of Transcendent Ability, and a most Exalted Piety; and would say of him, *That he was a Master of so much Understanding, that like the Great Army of Gideon, he was too many to be Employed in Doing what was to be Done for the Church of God.* This most Eminent Richardson, Leaving the University, Lived a private

## Mr. THOMAS HOOKER.

private Life in *Essex*, whither many Students in *Cambridge* Resorted unto him, to be *Illuminated* in the abstruser parts of Learning; and from him it was that the Incomparable Doctor *Ames* imbibed those Principles both in *Philosophy* and in *Divinity*, which afterwards not only gave clearer *Methods* and *Measures* to all the *Liberal Arts*, but also Fed the whole Church of God with the choicest *Marrow*. Nevertheless, this Excellent Man, as he Lived, so he Dyed in a most Retired Obscurity; but so far as a *Metempsychosis* was attainable, the *Soul* of him, I mean the Notions, the Accomplishments, the Dispositions of that Great SOUL, Transmigrated into our most *Richardsonian* Hooker.

§ 10 As his *Person* was thus Adorned with a well-grounded Learning, so his *Preaching* was notably set off with a *Liveliness* Extraordinary: insomuch that I cannot give a *fuller*, and yet *brief*er Description of him, than that which I find given of *Bucholzer*, that Pattern of *Preachers*, before him; *Vivida in eo omnia fuerunt, vivida vox, vividi oculi, vividae manus, restus omnes vividi*: he was all that he was, and he did all that he did, *Unto the Life*? He not only had that which *Quintilian* calls, *A Natural Moveableness of Soul*, whereby the *Distinct Images* of Things would come to him, and yet to fix, into his mind, that he

he could utter them with such fluent Expressions, as the old Orators would usually Ascribe unto a special Assistance of Heaven, [ *Deum tunc Adfuisse, veteres Oratores aiebant* ] and counted that men did therein THEIOS LEGEIN, or *Speak Divinely*; but the Rise of this Fluency in him, was the Divine Relish which he had of the things to be spoken, the Sacred Pining of his holy Soul after the Glorious Objects of the Invisible World, and the true zeal of Religion giving Fire to his Discourses. Whence, though the Ready and Noisy Performances of many Preachers, when they are as *Plato* speaks, THEATROU MESTOI, or *Full of the Theatre*, Acting to the Height in the Publick for their Applause, may be ascribed unto very Mechanical Principles; yet the vigour in the Ministry of our Hooker, being Raised by a Coal from the Altar of a most Real Devotion, touching his Heart; it would be a wrong unto the Good Spirit of our God, if He should not be Acknowledged the Author of it. That Spirit accordingly gave a wonderful and unusual Success, unto the Ministry wherein he Breathed so Remarkably. Of that Success there were many Instances; but one particularly I find mentioned in *Clark's Examples*, to this purpose. A profane person, Designing therein only an Ungodly Diversion and Merriment, said unto his Companions, Come, Let us go Hear, what that Bawling Hooker will say to us;

Mr. THOMAS HOOKER. 15

as ; and thereupon with an Intention to make sport, unto *Chelmsford* Lecture they came. The man had not been long in the Church, before the *Quick and Powerful Word* of God, in the mouth of His Faithful *Hooker*, pierced the Soul of him ; he came out with an Awakened and a Distressed Soul , and by the further Blessing of God upon Mr. *Hooker's* Ministry, he arrived unto a true *Conversion* ; for which cause he would not afterwards Leave that Blessed Ministry, but went a *Thousand Leagues* to Attend it, and Enjoy it. Another Memorable Thing of this kind, was this ; It was Mr. *Hooker's* manner once a year to visit his Native County : and in one of those Visits, he had an Invitation to Preach in the Great Church of *Leicester*. One of the chief Burgeesses in the Town, much Opposed his Preaching there ; and when he could not prevail to hinder it, he set certain *Fidlers* a work to Disturb him, in the *Church-porch*, or *Churchyard*. But such was the Vivacity of Mr. *Hooker*, as to proceed in what he was about, without either the Damping of his *Mind*, or the Drowning of his *Voice* ; whereupon the Man himself went unto the *Church-door*, to over-hear what he said. It pleased God, so to accompany some words uttered by Mr. *Hooker*, as thereby to procure, first the *Attention*, and then the *Conviction* of that wretched man ; who then came to Mr. *Hooker*, with a penitent  
Confession



Confession of his Wickedness, and became indeed so penitent a Convert, as to be at length a sincere *Professor* and *Practiser* of the Godliness, whereof he had been a *Persecutor*.

§ 11. The *Spiritual Court*, Sitting at *Chelmsford*, about the year 1630. had not only Silenced Mr. *Hooker*, but also bound him over in a Bond of *Fifty Pound*, to appear before the *High Commission*, which he could not now attend, because of an *Ague* then upon him. One of his Hearers, namely Mr. *Nash*, a very honest Yeman, that Rented a great Farm of the Earl of *Warwick*, at *Much-Waltham*, was Bound in that Sum for his Appearance; but as *Paul* was advised by his Friends, that he would not venture into the Theatre at *Ephesus*, thus Mr. *Hooker's* Friends advised him to Forfeit his Bonds, rather than throw himself any further into the Hands of his Enemies. Wherefore, when the Day for his Appearance came, his honest Surety being Reimbursed by several good People in and near *Chelmsford*, sent in the forfeited Sum into the Court; and Mr. *Hooker* having, by the Earl of *Warwick*, a courteous and private Recess provided for his Family, at a place called *Old Park*, for which I find, the Thanks of Dr. *Hill* afterwards publicly given in his Dedication of Mr. *Fenners* Treatise about *Impenitency*; He went over to *Holland*. In his Passage thither,



thither, he quickly had Occasion to Discover himself, when they were in Eminent Hazzard of *Shipwrack*, upon a Shelf of Sand, whereon they Ran in the Night; but Mr. *Hooker*, like *Paul* again, with a Remarkable Confidence, Assured them, that they should be all Preserved; and they had as Remarkable a Deliverance. I have also heard, that when he fled from the Purservants, to take his Passage for the *Low-Countries*, at his Last Parting with some of his Friends, one of them said, *Sir, What if the Wind should not be fair, when you come to the Vessel?* whereto he instantly replyed, *Brother, Let us Leave that with Him, who keeps the Wind in the Hollow of his Hand:* And it was observ'd, That although the Wind was Cross, until he came Aboard, yet it immediately then came about fair and fresh, and he was no sooner under Sail, but the Officer arriv'd at the Sea-side, happily too Late now to come at him: which minds me, of what befel Dr. *Goodwin*, not Long after. That Great man, Lay *Wind-bound*, in hourly suspicions that the Purservants would stop his Voyage, and Seiz his Person, before the *Wind* would favour his getting away for *Holland*. In this Distress, Humbly Praying to the Lord Jesus Christ, for a more propitious *Wind*, he yet said, Lord, *If thou hast at this time, any poor Servant of thine, that wants this Wind, more than I do another, I do not ask for*

## The Life of

the Changing of it; I submit unto it. And immediately the Wind came about, unto the Right Point; and carried him clear from his Pursuers.

§. 12. Arriving in *Holland*, he was Invited unto a Settlement with old Mr. *Paget*; but the Old man being secretly willing that Mr. *Hooker* should not Accept of this Invitation, he contrived many wayes to render him suspected unto the *Classis*, on a suspicion, that he favoured the *Brownists*; unto whom he had, indeed, an extream Aversion. The Misunderstandings Operated so far, as to occasion Mr. *Hooker's* Removal from *Amsterdam*; notwithstanding he had so fully expressed himself, when in his Answer to one of Mr. *Paget's* Questions, he declared, in these words, *To Separate from the Faithful Assemblies and Churches in England, as no Churches, is an Error in Judgment, and Sin in Practice, held and maintained by the Brownists; and therefore to Communicate with them in their Opinion or Practice, is sinful and utterly unlawful: and care should be taken to prevent Offence, either by Encouraging them in their way, or by Drawing others to a further Approbation of that way than is meet.* Going from *Amsterdam*, he went unto *Delft*; where he was most kindly Received by Mr. *Forbs*, an Aged and Holy Scotch Minister, under whose Ministry many English Merchants

were then Settled. The Text whereon he first Preached at his coming thither, was *Phil. i. 29. To you it is given not only to Believe, but also to Suffer*; and after that Sermon, Mr. *Forbes* manifested a strong Desire to Enjoy the Fellowship of Mr. *Hooker* in the Work of the Gospel; which he did for about the space of two years: in all which time they Lived so like Brethren, that an Observer might say of them, as they said of *Basil* and *Naxianzen*, *They were but One Soul in two Bodies*; and if they had been for any little while asunder, they still met with such Friendly and Joyful Congratulations, as Testified a most affectionate satisfaction in each others Company.

§. 13. At the end of two years, he had a Call to *Rotterdam*; which he the more heartily and readily Accepted, because it Renewed his Acquaintance with his Invaluable Dr. *Ames*, who had newly Left his Place in the *trifian* University. With him he spent the Residue of his Time in *Holland*, and Assisted him in Composing some of his Discourses, which are, *His Fresh Suit against the Ceremonies*: for such was the Regard which Dr. *Ames* had for him, that notwithstanding his vast Ability and Experience, yet when it came to the Narrow of any Question about the *Instituted Worship of God*, he would still protest himself Conquered by Mr.

Hookers Reason; Declaring, that though he had been Acquainted with many Scholars of divers Nations, yet he never met with Mr. Hookers Equal, either for Preaching or for Disputing. But having tarried in Holland long enough to see the State of Religion in the Churches there, he became satisfied, that it was neither Eligible for him to tarry in that Country, nor Convenient for his Friends to be Invited thither after him. I have at this time in my Hands, his Letter from Rotterdam to Mr. Coston, wherein are these words;

" The State of these Provinces to my weak  
 " eye, seems wonderfully ticklish and miserable.  
 " For the better part, Heart-Religion, They content themselves with very Forms, tho' much  
 " Blemished; but the Power of Godliness, for  
 " ought I can see or hear, they know not; and  
 " if it were thoroughly pressed, I fear least it  
 " will be fiercely opposed. My Ague yet holds  
 " me; the wayes of Gods Providence, wherein  
 " He has walked towards me, in this long time  
 " of my Sicknes, and wherein I have drawn  
 " forth many wearyish Hours, under His Almighty Hand ( Blessed be His Name ) together with Pursuits and Banishment, which  
 " have waited upon me, as one Wave follows  
 " another, have driven me to an Amazement:  
 " His Paths being too secret and past finding  
 " out by such an Ignorant, Worthies Worm as  
 " my self. I have Looked over my Heart and

" Life,

12  
Mr. THOMAS HOOKER. 21

"Life, according to my measure; aimed and  
"guessed as well as I could: and Entreated His  
"Majesty to make known His Mind, wherein  
"I missed; and yet methinks I cannot spell out  
"readily the Purpose of His Proceedings; which  
"I confess have been wonderful in Miseries,  
"and more than wonderful in Mercies to me  
"and mine. Wherefore, about this time, un-  
derstanding that many of his Friends in *Essex*,  
were upon the *Wing*, for a *Wilderness* in *America*;  
where they hoped for an Opportunity to Enjoy  
and Practice the *Pure Worship* of the Lord Jesus  
Christ, in *Churches* Gathered according to His  
Direction, he readily answered their Invitation  
to Accompany them in this Undertaking.

§. 14. Returning into *England* in order to a  
further Voyage, he was quickly Scented by the  
Pursuivants; who at length got so far up with  
him, as to knock at the Door of that very  
Chamber, where he was now Discoursing with  
Mr. Stone; who was now become his Designed  
Companion and Assistent for the *New English*  
Enterprize. Mr. Stone was at that Instant  
Smoking of *Tobacco*; for which Mr. Hooker had  
been Reproving him, as being then used by  
few persons of Sobriety; being also of a sudden  
and pleasant Wit, he stepped unto the Door, with  
his Pipe in his mouth, & such an *Air* of Speech  
and Look, as gave him some Credit with the

Officer. The Officer Demanded, *Whether Mr. Hooker were not there?* Mr. Stone replied with a braving sort of Confidence; *What Hooker? Do you mean Hooker that Liv'd once at Chelmsford?* The Officer answered, *Yes, He!* Mr. Stone immediately, with a Diversion like that which once helped *Athanasius*, made this true answer, *If it be he you Look for, I saw him about an Hour ago, at such an House in the Town; you had best hasten thither after him.* The Officer took this for a sufficient Account, and went his way; but Mr. Hooker, upon this Intimation concealed himself more carefully and securely, till he went on Board, at the Downs in the year 1633. the Ship which brought him, and Mr. Cotton, and Mr. Stone to New England: Where none but Mr. Stone was owned for a Preacher, at their first coming Aboard; the other two Delaying to take their Turns in the Publick Worship of the Ship, till they were got so far into the Main Ocean, that they might with safety Discover, *Who they were.*

§. 15. Amongst Mr. Fenners Works, I find some Imperfect and Shattered, and I believe, *Injurious Notes*, of a Farewel Sermon upon Jer. 14. 9 *We are Call'd by thy Name, Leave us not:* Which Farewel Sermon was indeed, Mr. Hookers, at his Leaving of England. There are in those Fragments of a Sermon, some very Pathetical, &c  
most



## Mr. THOMAS HOOKER.

23

most Prophetical Passages, whereof some are these.

*It is not Gold and Prosperity, which makes God to be our God; there is more Gold in the West Indies, than there is in all Chri'tendom; but it is Gods Ordinances in the virine of them, that show the Presence of God.*

*Again, Is not England Ripe? Is she not weary of God? nay, she is fed fat for the slaughter.*

*Once more, England hath seen her Best Dayes, and now Evil Dayes are befalling us.*

*And, Thou England, which hast been Lifted up to Heaven with Means, shall be Abased and brought down to Hell; for if the many works, which have been Done in Thee, had been Done in India or Turkey, they would have Repented ere this.*

These Passages I quote, that I may the more effectually Describe the Apprehensions, with which this Worthy man took his Farewel of his Native Country.

§. 16. Mr. Hooker and Mr. Cotton were, for their different Genius, the Luther and Melancthon of New-England; at their Arrivall unto which Country, Mr. Cotton Settled with the Church of Boston, but Mr. Hooker with the Church of New Town, having Mr. Stone for his Assistant. Inexpressible now was the Joy of Mr. Hooker, to find himself Surrounded with his Friends, who were come over the year before, to prepare for his



his Reception; with open arms he Embraced them, and uttered these words, *Now I Live, if you stand fast in the Lord.* But such multitudes flocked over to *New England* after them, that the Plantation of *New-Town* became too straight for them; and it was Mr. Hooker's Advice that they should not Incur the Danger of a *Sitna*, or an *Esek*, where they might have a *Keboboth*. Accordingly in the Month of *June* 1636. they Removed an Hundred miles to the Westward, with a purpose to Settle upon the Delightful Banks of *Connecticut River*: and there were about an Hundred Persons in the first Company that made this Removal, who not being able to Walk above ten miles a Day, took up near a Fortnight in the Journey; having no Pillows to take their Nightly Rest upon, but such as their Father *Jacob* found in the way to *Padan-Aram*. Here Mr. Hooker was the chief Instrument of Beginning another Colony, as Mr. Cotton, whom he Left behind him, was, of Preserving and Perfecting that Colony where he Left him; for, indeed each of them were the Oracle of their several Colonies.

§. 17. Though Mr. Hooker had thus Removed from the *Massachusetts-Bay*, yet he sometimes came down to visit the Churches in that Bay; But when ever he came, he was Received with an Affection, like that which *Paul* found among the

the *Galatians*; yea, 'tis thought, that once there seemed some Intimation from Heaven as if the Good People had *Overdone* in that Affection. For on *May 26. 1639.* Mr. *Hooker* being here to Preach that Lords Day in the Afternoon, his great Fame had gathered a vast multitude of Hearers from several other Congregations, and among the Rest, the Governour himself, to be made Partakers of his Ministry. But when he came to Preach, he found himself so unaccountably at a Loss, that after some shattered and broken Attempts, to proceed, he made a full stop; saying to the Assembly, *That every thing, which he would have spoken, was taken both out of his Mouth, and out of his Mind also*; wherefore he Desired them to Sing a Psalm, while he withdrew about half an Hour from them: Returning then to the Congregation, he Preached a most admirable Sermon, wherein he Held them for two Hours together in an extraordinary Strain, both of *Pertinency* and *Vivacity*.

After Sermon, when some of his Friends were speaking of the Lords thus *Withdrawing* His Attentions from him, he humbly replied, *We daily confess, that we have nothing, and can do nothing, without Christ; and what if Christ will make this manifest in us, and on us, before our Congregations? what remains, but that we be humbly Contented? and what manner of Discouragement is there in all of this?* Thus Content was he  
to

to be *Nulified*, that the LORD might be *Magnified* !

§. 18. Mr. Hooker, that had been Born to *Serve many*, and was of such a Publick Spirit, that I find him occasionally Celebrated, in the Life of Mr. Angier, Lately Published, for One, Who would be continually Inquisitive, how it Fared with the Church of God, both at home and abroad, on purpose that he might order his *Prayers and Cares* accordingly : He never took his Opportunity to *Serve himself* ; but Lived a sort of *Exile* all his Dayes, except the Last Fourteen Years of his Lite, among his own *Spiritual Children* at *Hartford* ; however, here also, he was an *Exile*. Accordingly, wherever he came, he Lived like a *Stranger* in the World ! When at the Lands End, he took his last sight of *England*, he said, *Farewel England ! I expect now no more to see that Religious Zeal, and Power of Godliness, which I have seen among Professors in that Land !* And he had sagacious and Prophe-tical Apprehensions of the Declensions which would attend *Reforming Churches*, when they came to Enjoy a place of *Liberty* : he said, *That Adversity had slain its Thousands, but Prosperity would slay its Ten Thousands !* he fear'd, *That they who had been Lively Christians in the Fire of Persecution, would soon become cold in the midst of Universal Peace, except some few, whom God by*  
sharp

*sharp Tryals, would keep in a Faithful, Watchful, Humble and Praying Frame. But under these Preapprehensions, it was his own Endeavour to beware of Abating his own First Love ! And of to Watchful, to Prayerful, to Fruitful a Spirit was Mr. Hooker, that the Spirit of Prophecy it self, did seem to grant him some singular Afflations. Indeed, every Wise man is a Prophet ; but one so Eminently acquainted with Scripture and Reason, and Church History, as our Hooker, must needs be a Seer, from whom singular Prognostications were to be expected. Accordingly, there were many things prognosticated by him, where in the Future State of New England, particularly of Connecticut, has been so much concerned, that its pity they should be forgotten. But I will in this History, Record only Two of his Predictions. One was, That God would punish the wanton Spirit of the Professors, in this Countrey, with a sad want of able Men in all Orders. Another was, That in certain places of great Light here shined against, there would break forth such horrible Sins, as would be the Amazement of the World.*

§ 19. He was a Man of Prayer, which was indeed, a ready way to become a Man of God. He would say, That Prayer was the principal part of a Ministers Work ; 'twas by this, that he was to carry on the Rest. Accordingly, he still Devoted

One

One Day in a Month, to Private Prayer with Fasting before the Lord, besides the Publick Fasts which often occurred unto him. He would say, *That such Extraordinary Favours, as the Life of Religion, and the Power of Godliness, must be preserved by the frequent Use of such Extraordinary Means, as Prayer with Fasting; and that if Professors grow negligent of these Means, Iniquity will Aound, and the Love of many wax cold.* Nevertheless in the Duty of Prayer, he affected Strength, rather than Length; and though he had not so much variety in his Publick Praying, as in his Publick Preaching, yet he alwayes had a seasonable Respect unto Present Occasions. And it was Observed, that his Prayer was usually like *Jacobs Ladder*, wherein the nearer he came to an End, the nearer he drew towards Heaven; and he grew into such Rapturous Pleadings with God, and Prayings of God, as made some to say, *That Like the Master of the Feast, he Reserved the best Wine until the Last.* Nor was the wondertul Success of his Prayer upon special Concerns, unobserved by the whole Colony; who Reckoned him the *Moses*, which Turned away the Wrath of God from them, and obtained a Blessing from Heaven upon their Indian Amalekites, by his Uplifted Hands, in those Remarkable Deliverances which they sometimes experienced. It was very particularly observed, when there was a Battel to be Fought between the

the

the *Narraganset*, and the *Monbegin* Indians, in the year 1643. The *Narraganset* Indians had Complotted the Ruine of the English, but the *Monbegin* were Confederate with us; and a War now being between those two Nations, much notice was taken of the prevailling Importunity, wherewith Mr. Hooker, urged for the Accomplishment of that Great Promise unto the People of God, *I will Bless them that Bless thee, but I will Curse him that Curses thee.* And the Effect of it was, that the *Narragansets* Received a wonderful Overthrow from the *Monbegins*, though the former did three or four to one, for Number, exceed the latter. Such an *Israel at Prayer* was our Hooker! And this Praying Pastor was Blessed, as indeed such Ministers use to be, with a Praying People; there fell upon His pious people, a Double Portion of the Spirit, which they beheld in him.

§. 20. That Reverend and Excellent Man, Mr. *Whitfield*, having spent many years in Studying of Books, did at length take two or three years to Study Men; And in pursuance of this Design, having Acquainted himself with the most Considerable Divines in *England*, at last he fell into the Acquaintance of Mr. *Hooker*; concerning whom, he afterwards gave this Testimony; That he had not thought there had been such a man on Earth; a man in whom there



there Shone so many Excellencies, as were in this incomparable Hooker; *A man in whom Learning and Wisdom, were so Tempered with Zeal, Holiness and Watchfulness.* And the same Observer, having exactly Noted Mr Hooker, made this Remark, and gave this Report, more particularly of him, *That he had the best Command of his own Spirit, which he ever saw in any man whatever.* For though he were a man of a Cholerick Disposition, and had a mighty Vigour and Fervour of Spirit, which as Occasion served, was wondrous useful unto him, yet he had ordinarily as much Government of his Choler, as a man has of a Mastiff Dog in a Chain; *He could Let out his Dog, and pull in his Dog, as he pleased.* And another, that observed the Heroical Spirit and Courage, with which this Great man, Fulfilled his Ministry, gave this Account of him, *He was a person, who while Doing his Masters Work, would put a King in his Pocket!*

§. 21. He was indeed of a very Condescending Spirit, not only towards his Brethren in the Ministry, but also towards the Meanest of any Christians whatsoever. He was very willing to Sacrifice his own Apprehensions into the Convincing Reason of another man; and very ready to acknowledge any Mistake or Failing in himself. He gave one Example; There happened



17  
Mr. THOMAS HOOKER.

pened a Damage to be done unto a Neighbour, immediately whereupon, Mr. Hooker meeting with an Unlucky Boy, that often had his Name up, for the doing of such Mischietts, he fell to Chiding of that Boy, as the Deer of *This*. The Boy denied it, and Mr. Hooker still went on in an angry manner, charging of him; whereupon said the Boy, *Sir, I see you are in a passion, I'll say no more to you!* and so ran away. Mr. Hooker, upon further Enquiry, not finding that the Boy could be proved Guilty, sent for him; and having first by a calm Question, given the Boy opportunity to Renew his Denial of the Fact, he said unto him, *Since I cannot prove the contrary, I am bound to believe, and I do believe what you say;* and then added, *Indeed I was in a Passion, when I spake to you before; it was my Sin, and it is my Shame, and I am truly sorry for it: and I hope in God, I shall be more Watchful hereafter.* So giving the Boy some good Counsel, the poor Lad went away extremely affected with such a Carriage in so Good a man; and it proved an Occasion of Good unto the Soul of the Lad all his Days.

§. 22. He had a singular Ability, at Giving Answers to *Cases of Conscience*; whereof happy was the Experience of some Thousands; And for this Work he usually set apart the *Second Day of the Week*; wherein he admitted all

all sorts of persons, in their Discourses with him, to Reap the Benefit of the Extraordinary Experience, which himself had found of *Satan's Deceits*. Once particularly; Mr. Hooker was Addressed by a Student in Divinity, who Entering upon his Ministry was, as the most Useful Ministers, at their Entrance thereupon, use to be, horribly Buffer'd with Temptations, which were become almost Intolerable: Repairing to Mr. Hooker in the Distresses and Anguishes of his Mind, and Bemoaning his own overwhelming Fears, while the Lion was thus Roaring at him, Mr. Hecker answered, I can compare with any man Living for Fears! My Advice to you is, That you Search out and Analyse the humbling Causes of them, and Refer them to their proper places; then go and pour them out before the Lord; and they shall prove more profitable to you than any Books you can Read. But Mr. Hooker in his Dealing with Troubled Consciences, observed, that there were a sort of Crafty and Guileful Souls, which he would find out with an Admirable Dexterity; and of these he would say, as Paul of the Cretians, They must be Reproved sharply, that they may be Sound in the Faith; Sharp Rebukes make Sound Christians. Indeed, of some he had Compassion, making a Difference; and others he Saved with fear, pulling them out of the Fire.

§. 27. Although he had a Notable Hand at

at the Discussing and Adjusting of *Controversial* Points, yet he would hardly ever handle any *Polemical Divinity* in the Pulpit; but the very *Spirit* of his Ministry lay in the points of the most *Practical Religion*, and the *Grand Concerns* of a Sinner's *Preparation* for, *Implantation* in, and *Salvation* by, the Glorious Lord Jesus Christ. And in these Discourses he would frequently Intermix, most affectionate Warnings of the *Declensions*, which would quickly Befal the Churches and Christians of *New-England*.

Many Volumns of the Sermons Preached by him were since Printed; and this Account is to be given of them.

While he was Fellow of *Immanuel-Colledge*, he entertained a special Inclination to those Principles of Divinity, which concerned, *The Application of Redemption*; and that which eminently fitted him for the Handling of those Principles, was, That he had been from his Youth Trained up, in the Experience of those *Humiliations* and *Consolations*, and *Sacred Communion*s, which belong to the New Creature; and he had most critically compared his own Experience, with the Accounts, which the *Quick and Powerful Word of God*, gives of those Glorious Things. Accordingly, he Preached, first more briefly on these Points, whilst he was a *Catechist* in *Immanuel-Colledge*, in a more *Schulstiek* way; which was most agreeable to his present Station;

and the Notes of what he then Delivered were so Esteemed, that many Copies thereof were Transcribed and Preserved. Afterwards, he Preached more largely on those Points, in a more popular way at Chelmsford, the Product of which were those Books of Preparation for Christ, Contrition, Humiliation, Vocation, Union with Christ, and Communion, and the rest, which go under his Name; for many wrote after him in Short-Hand; and some were so bold, as to Publish many of them, without his Consent or Knowledge; whereby his Notions came to be Deformedly misrepresented in multitudes of Passages; among which I will suppose that Crude Passage, which Mr. Giles Firmin, in his *Real Christian*, so well confutes, *That if the Soul be rightly Humbled, it is content to bear the State of Damnation.* But when he came to New England, many of his Church, which had been his Old Essex Hearers, desired him once more to go over the Points of *God's Regenerating Works upon the Souls of His Elect*; until, at last their Desires prevailed with him to Resume that pleasant Subject. The Subject hereby came to have a *Third Concoction*, in the Head and Heart of One, as able to Digest it, as most men Living in the World; and it was his Design to perfect with his own Hand his Composures for the Press, and thereby Vindicate both *Author* and *Master*, from the

19  
Mr. THOMAS HOOKER.

wrongs done to *both*, by Surreptitious Editions heretofore. He did not Live to finish what he intended; yet a Worthy Minister, namely, Mr. *John Higginson*, One richly able himself to have been, an *Author* of a not unlike *Matter*, Transcribed from his *Manuscripts*, near two Hundred of these Excellent Sermons, which were sent over into *England*, that they might be Published; but, by what means I know not, scarce half of them have seen the Light unto this Day. However, 'tis possible, the valuableness of those that are Published, may at some time or other awaken some Enquiries after the *Unknown Hands* wherein the rest are as yet concealed.

§. 24. But this was not all the Service which the Pen of Mr. Hooker, did for the Church of God! It was his Opinion, That there were *Two great Reserves of Enquiry*, in this Age of the World; the First, Where the *Spiritual Rule* of our Lord's Kingdom do Consist, and after what manner it is *Internally* Revealed, Managed, and Maintained, the Souls of his People? The Second, At what Order the *Government* of our Lord's Kingdom is to be *Externally* Managed and Maintained in his Churches? Accordingly having done his part for Delivering the *Former Subject* from *Pharisaical Formality*,

the one Hand, and from *Familistical Enthu-*  
*iasm* on the other; he was by the sollici-  
tous Importunity of his Friends prevailed  
withal to Compose a Treatise on the *Other*  
*Subject* also. Upon this Occasion, he Wrote  
his Excellent Book, which is Entitled, *A*  
*Survey of Church Discipline*; wherein, having  
in the Name of the other Ministers in the  
Country, as well as his own, professed his  
Concurrence with Holy, and Learned, Mr.  
Rutherford, as to the *Number and Nature of*  
*Church-Officers*; The Right of *People* to call their  
*own Officers*; The Unfitness of *Scandalous*  
*Persons* to be Members of a *Visible Church*;  
The Unwarrantableness of *Separation* from  
Churches for certain Defective Circumstances;  
The Lawfulness, yea, Needfulness, of a *Con-*  
*sociation* among Churches; and Calling in the  
help of such *Conseciations*, upon Emerging  
difficulties; and the Power of such *Consecra-*  
*ns* to proceed against a *Particular Church*,  
stubbornly offending, with a Sentence of  
*Communion*: He then proceeds to consti-  
tute, a *Church-Congregational* compleatly *constitu-*  
*ed* with all its Officers, as having full power  
in its self to Exercise all *Church-Discipline*, in  
all the *Censures* thereof; and the Interest, which  
the *Consent of the People* is to have in the  
Exercise of this *D Discipline*. The first fair and  
Copy of this Book, was Drowned in its  
Passage



# Mr. THOMAS HOOKER. 37

Passage to *England*, with many Se-ious and Eminent Christians, which were then Buried by Shipwrack in the *Ocean*: for which cause there was another Copy sent afterwards, which through the Pre mature Death of the *Author*, was not so perfect as the former; but it was a Reflection; which Dr Goodwin made upon it, *The Destiny which hath attended this Book, hath visited my Thoughts with an Apprehension of something like Omen to the Cause it self: That after the Overwhelming of it with a Flood of Obloquies, and Disadvantages and Misrepresentations, and in-urious Oppressions cast out after it, it might in the time, which God alone hath put in His own Power, be again Emergent.* He adds, *I have Looked for this; That this Truth, and all that should be said of it, was Ordained, as Christ of whom every Truth is a Ray, to be as a Seed-corn; which unless it fall to the Ground and Dy, and this perhaps together with some of the Persons that profess it, it brings not forth much Fruit.* However, the Ingenious Mr. Stone, who was Collegue to Mr. Hooker; accompanied this Book, with a little Epigram, whereof these were the concludng Disticks.

*If any to this Platform can Reply  
With better Reason, Let this Volumm Dy;  
But better Arguments, if none can give,  
Then Thomas Hookers Policy shall Live.*

§ 25. In his Administration of Church-Discipline there were several Things, as *Inimitable*, as *Observable*. As he was an hearty Friend unto the *Consecration of Churches*; and hence all the time, that he Lived, the *Pastors* of the Neighbouring Churches, held their frequent Meetings for mutual Consultation in things of common Concernment; so, in his own particular Church, he was very caretul, to have every thing done with a Christian Moderation, and Unanimity. Wherefore he would have nothing publickly propounded unto the Brethren of the Church, but what had been first privately prepared by the Elders; and if he feared the happening of any Debate, his way aforehand wis, to visit some of the more Noted and Leading Brethren, and having Engaged Them to second what he should move unto the Church, he rarely missed of a full Concurrence: to which purpose he would say, *The Elders must have a Church in a Church, if they would preserve the Peace of the Church*. But if any difficult or divided Agitation was Raised in the Church, about any matter offered, he would ever put a stop to that publick Agitation, by Delaying the Vote, until another Meeting; before which time, he would ordinarily by private Conferences, gain over such as were unsatisfied. As

for the *Admission* of Communicants unto the *Lord's Table*, he kept the *Examination* of them unto the *Elders* of the Church, as properly belonging unto their *Work* and *Charge*; and with his *Elders* he would order them to make before the whole Church a *Profession* of a *Repenting Faith*, as they were able, or willing to do it. Some, that could unto *E-dification* do it, he put upon thus *Relating* the manner of their *Conversion* to God; but usually they only answered unto certain probatory *Questions*, which were rendered them; and so after their *Names* had been for a few weeks before signified unto the Congregation, to Learn whether any *Objection* or *Exception* could be made against them, of any thing *Scandalous* in their *Conversations*, now Consenting unto, *The Covenant*, they were *Admitted* into the *Church Communion*. As for *Ecclesiastical Censures*, he was very watchful to prevent all *Proceedures* unto *Them*, as far as was consistent with the *Rules* of our Lord; for which cause (except in grosser *Abominations*) when *Offences* happened, he did his utmost, that the *Notice* thereof might be extended no further, than it was when they first were laid before him; and having *Reconciled* the *Offenders* with sensible and convenient *Acknowledgments* of their *Miscarriages*, he would let the *Notice* thereof be confined unto

unto such as were aforehand therewith acquainted; and hence there was but one person *Admonished* in, and but one person *Excommunicated* from, the Church of *Hartford*, in all the fourteen years, that Mr. *Hooker* Lived there. He was much troubled at the too frequent *Censures* in some other Churches; and he would say, '*Church Censures* are things, wherewith neither we, nor our Fathers have been acquainted, in the practice of them; and therefore the utmost Circumspection is needful, that we do not spoil the Ordinances of God, by our management thereof. In this point he was like *Beza*, who defended the Ordinance of *Excommunication* against *Erastus*; and yet, he with his Collegues, were so cautelous in the use of it, that in eleven years, there was but one *Excommunication* passed in all *Geneva*.

§ 26. He would say, That he should Esteem it a Favour from God, if he might Live no Longer, than he should be able to hold up Lively in the Work of his Place; and that, when the Time of his Departure should come, God would shorten the Time: and he had his Desire. Some of his most Observant Hearers, observed an astonishing sort of a Cloud, in his Congregation, the last Lords Day of his public Ministry, when he also Administred the

## Mr. THOMAS HOOKER.

41

the Lord's Supper among them; and a most unaccountable *Heaviness* and *Sleepiness*, even in the most *Watchful Christians* of the place, not unlike the *Drowsiness* of the *Disciples*, when our Lord was going to Dy; for which, One of the Elders publickly Rebuked them. When those Devout People afterwards perceived, that this was the *Last Sermon* and *Sacrament*, wherein they were to have the *Presence* of their *Pastor* with them, 'tis Inexpressible, how much they bewailed their *Unattentiveness* unto his *Farewel Dispensations*; and some of them could Enjoy no peace in their own Souls, until they had obtained Leave of the Elders, to confets before the whole Congregation with many Tears, that *Inadvertency*. But as for Mr. Hooker himself; an *Epidemical Sickness*, which had proyed mortal to many, though at first small or no Danger appeared in it, Arrested him. In the time of his Sickness, he did not lay much to the Standers by; but being asked, that he would utter his Apprehensions about some Important Things, especially about the State of *New England*, he answered, *I have not that Work now to do; I have already Declared the Council of the Lord: and when, one that stood weeping by the Bed-side said unto him, Sir, You are going to Receive the Reward of all your Labours,* he Replied, Brother,

ther, I am going to Receive Mercy! At Last, he Closed his own Eyes, with his own Hands, and gently stroking his own Forehead, with a Smile in his Countenance, he gave a little Groan, and so Expired his Blessed Soul into the Arms of his Fellow Servants, the Holy Angels, on July 7. 1647. In which Last Hours, the Glorious Peace of Soul, which he had Enjoyed without any Interruption for near Thirty Years together, so gloriously accompanied him, that a worthy Spectator then Writing to Mr. Cotton a Relation thereof, made this Reflection, Truly Syr, the sight of his Death, will make me have more pleasant Thoughts of Death, than ever I yet had in my Life!

§ 27. Thus Lived, and thus Dyed, One of the First Three. He, of whom the Great Mr. Cotton gave this Character, that he did, *Agmen ducere et dominari in Concionibus, gratia Spiritus Sancti et virtute plenis*; and that he was, *Vir Solertis et Acerrimi Judicij*; and at length uttered his Lamentations in a Funeral Elegy, whereof some Lines were these.

"Twas of Geneva's Worthies said with Wonder,  
(Those Worthies Three) Farel was wont to Thunder,  
Viret like Rain on tender Grass to show'r,  
But Calvin, Lively Oracles to pour.

All



Mr. THOMAS HOOKER.

43

*As These in Hooker's Spirit did Remain,  
A Son of Thunder, and a Show'r of Rain ;  
' Pourer forth of Lively Oracles,  
' Saving Souls, The Summ of Miracles.*

This was He, of whom his Pupil Mr. Ash, gives this Testimony ; For his great Abilities, and glorious Services, both in This, and in the Other England, he Deserves a Place in the first Rank of them, whose Lives are of Late Recorded. And this was He, of whom his Reverend Contemporary, Mr. Ezekiel Rogers, tendered this for an Epitaph ; in every Line whereof, methinks the Writer deserves a Reward equal to what Virgil had, when for every Line, referring to Marcellus in the end of his Sixth *Aeneid*, he received a Sum, not much less than Eighty Pounds in Money, or as ample a Requital as Cardinal Richieu gave to a Poet, when he bestow'd upon him two thousand Sequins for a witty Conceit in One Verse, of but seven words, upon his Coat of Arms.

*America, although She do not Boast,  
Of all the Gold and Silver from that Coast,  
Lent to her Sister Europe's Need or Pride ;  
( For that's Repaid her, with much Gain beside,  
In one Rich Pearl, which Heaven did thence afford,  
As Pious Herbert gave his honest word ; )*

Yet

*The Life of*  
You think, See in the Catalogue may come  
Wub Euiops, Affrick, Asia, for One Tomb.

But as Ambrose could say concerning Theodosius, *Non Totus recessit; reliquit nobis Liberos, in quibus eum debemus agnoscere, et in quibus eum Cernimus et Tenemus*; thus we have to this Day among us, our Dead Hooker yet Living in his Worthy Son, Mr. Samuel Hooker, an Able, Faithful, Useful, Minister, at Farmington, in the Colony of Connecticut.

---

## EPITAPHIUM.

THOMAS HOOKER.

*Hæu! Pietas; Hæu! prisca Fides.*

Or, for a more extended EPITAPH, we may take the Abridgment of his *Life*, as offered in some Lines of Mr. ELIJAH CORLET, that memorable old School master in Cambridge, from whose Education our Colledge and Countrey, has Received so many of its *Worthy men*, that he is himself *Worthy* to have his Name Celebrated in no Less a Paragraph of our Church History, than That wherein I may Introduce his Endeavouring to Celebrate the Name of our Great HOOKER; unto this purpose.

*Si mea cum Vestris, valuisse votæ, Nov-Angli,*

HOOKERUS Tardo viserat Astra Gradu.

*Te, Reverende Senex, Sic Te dileximus omnes,*

*Ipsa Invisa forent ut tibi Jura poli.*

# MR. THOMAS HOOKER.

Mortæ Tua Infandum Cogor Renovare dolorem,  
 Quippe Tua videat Terra Nov-Angla suam.  
 Dignus eras, Aquilæ similis, Removasse Juventam,  
 Et Fato in Terris Candidiore frui.  
 Domus Emanuel, Scror Augustissima, Mater  
 Mille Prophetarum, Tu mihi Testis eris.  
 Te Testem appeto, quondam Chelmsfordia, Cellis  
 Proxima; Te præco Sustulit ille Tuus.  
 Non tulit hæc Chalcas, Arcis Phæbique Sacerdos,  
 Nam populus Sperni sic sua sacra videt.  
 Adit et ex Roftris Gentis prædicere vatem  
 Bella, quod in Christum Tota Rebellis erat.  
 Quem Patriæ exegit, ferus Hostis Episcopus; Hostis  
 Hunc minus, in fatavis, vexat amara Febris,  
 Varios casus, Quassata Nov Anglia, tandem  
 Ramifer inde Tibi Diva Columba venit.  
 Ite Tuos Cætus Ornat, pascitque Fideles,  
 Laudibus Imnumeris addit et ille Tuis.  
 Ducis Amicus erat, Pastorque Insignis, et Altus  
 Dotibus, Eloquio, Moribus, Ingenio.  
 Preh Pudor! Ereptum Te viri vidimus, et Non  
 Excessura Animæ Struximus Insidias!  
 Insidias precibus, Lâcrymisque perennibus, unde  
 Serrata Cælestis sic tibi clausa foret.  
 Frustra hæc mediter! ---  
 Frustra per HOOKERUS ter quinque Viator,  
 erat: jam  
 Cælestem patriam Perfecerit ille suam.

## FINIS



*A Catalogue of some other Books.*

1. **T**he Call of the Gospel.
2. Military Duties: An Artillery Sermon.
3. Right Thoughts in Sad Hours.
4. Early Piety Exemplified.
5. Memorable Witchcrafts and Possessions.
6. Discourses, to Serve the Designs of Practical Godliness.
7. Soultiers Counsell'd and Comforted.
8. The Wonderful Works of God Commemorated.
9. Work upon the Ark.
10. Speedy Repentance Urged.
11. A Publick Spirit.
12. A Companion for Communicants.
13. The Serviceable Man: An Election Sermon.
14. Serious Thoughts in Dying Times.
15. Addresses to Old men, Young men, Little Children.
16. The Life of the Renowned *John Eliot*.
17. *Expectanda*: Or Things to be Looked for.
18. Little Flocks Guarded against Grievous Wolves.
18. Ornaments for the Daughters of Zion.



**Piscator Evangelicus.**

**OR,**

**The LIFE of**

**Mr. THOMAS HOOKER,**

**The Renowned,**

**PASTOR of Hartford-Church,**

**AND**

**PILLAR of Connecticut-Colony,**

**IN**

**NEW-ENGLAND.**

*Relat'd by* **COTTON MATHER.**

*Quod si digna Tuae minus est mea pagina Laude,  
At valuisse*

LIBRARY OF THE  
UNION  
THEOLOGICAL SEMINARY

NEW-YORK.



To the CHURCHES in the Colony of  
CONNECTICUT.

**A**Lthough the Providence of Heaven, whereby the  
Bounds of People are set, hath carried you so far West-  
ward, that some have pleasantly said, *The Last Conflict  
with Antichrist must be in your Colony*, yet I believe, you  
do not reckon your selves Removed beyond the reach  
of Temptation and Corruption. 'Tis a Great Work  
that you have done, for our Lord Jesus Christ, in For-  
ming a Colony of *Evangelical Churches* for Him, where  
Satan alone had Reigned without Control in all for-  
mer Ages : but your Incomparable HOOKER, who  
was one of the Greatest in the Foundation of that  
Work, was in his Day, well aware, that Satan would  
make all the Hast he could, unhappily to get all Buri-  
ed in the Degeneracies of Ignorance, Worldliness, and  
Profanitie. To Advise you of your Dangers, and  
uphold the Life of Religion among you, I presume  
Humbly to Lay before you, the Life of that Excellent  
Man, who for Learning, Wildom, and Religion, was  
a Pattern well worthy of perpetual Consideration.  
Having Served my own Province, with the History of  
no less than Four Famous JOHNS, all Fitch'd from  
One Church, I was for certain special Causes unwilling  
to have it Complained, as once it was of the Disciples,  
THOMAS was not with them ; Wherefore, I was  
willing to make this Appendix unto that History, Confes-  
sing that thro' want of Information I have Under-done  
in This, more than in any part of the Composition, yet  
So Done, that, I hope the Good Hand of the Lord  
whom I have design'd therein to Glorify, will make  
what Is Done, to be neither unacceptable nor unprofita-  
ble unto His People.

THEOLOGICAL SEMINARY,  
DEC. 1911  
NEW YORK.

**Piscator Evangelicus.**

**THE LIFE**

**OF**

**Mr. THOMAS HOOKER.**

**§. I. WHEN** *Toxaris* met with his Countryman *Linacharhis* in *Athens*, he gave him this *Levitation*, *Come along with me, and I will shew Thee at once all the Wonders of Greece: whereupon he shewed him *Salon*, as the Person in whom there Centered all the Glories of that City or Countrey. I shall now Invite my Reader to Behold at once the Wonders of New-England, and it is in one THOMAS HOOKER that he shall behold them: Even in that Hooker, whom a Worthy Writer would needs call, Saint HOOKER, for the same Reason, (he said)*

**A. 2.**

Nov. 24. 1611 (n)  
3.50  
Clayton

and with the same *Freedom*, that *Lutymers*, would speak of *Saint BILNEY*, in his Commemorations. Tis that *HOOKER*, of whom I may venture to say, that the famous *Romanist*, who wrote a Book, *De Tribus THOMIS*, or, of *Three THOMASES*, meaning *THOMAS* the *Apostle*, *THOMAS Becket*, and Sir *THOMAS MORE*, did not a thousandth part so well sort his *THOMAS's*, as a *New Englander* might; if he should write a Book, *De Duobus THOMIS*, or, Of *Two THOMAS's*; and with *THOMAS* the *Apostle*, joyn our Celebrious *THOMAS HOOKER*: my *One THOMAS*, even our *Apostolical HOOKER*, would in *Just Ballances* weigh down two of *Campions* *Rebellious Archbishops*, or *Bigotted Lord-Chancellours*.

§ 2. This our *HOOKER*, was Born at *Marfield* in *Leicester shire*, about the Year 1586. of Parents that were neither Unable, nor Unwilling, to bestow upon him a *Liberal Education*; whereto the Early and Lively Sparkles of Wit observed in him, did very much Encourage them. His Natural Temper was Cheertul and Courteous, but it was accompanied with such a sensible *Grandeur of Mind*, as caused his Friends, without the Help of Astrology, to Prognosticate that he was Born to be *Considerable*. The Influence which he had upon the Reformation of some Growing Abuses,

## Mr. THOMAS HOOKER

§

Abuses, when he was one of the *Proctors* in the University, was a Thing, that more eminently Signalized him, when his more publick Appearance in the World was coming on: which was attended with an Advancement unto a Fellowship in *Emanuel Colledge in Cambridge*; the Students whereof were Originally Designed for the Study of *Divinity*.

§ 3. With what Ability and Fidelity he acquitted himself in his Fellowship, it was a Thing sensible unto the whole University. And it was while he was in this Employment, that the more Effectual Grace of God, gave him the Experience of a true *Regeneration*. It pleased the Spirit of God very Powerfully to break into the Soul of this person, with such a Sense of his being Exposed unto the Just *Wrath* of Heaven, as fill'd him with most unusual Degrees of Horror and Anguish, which broke not only his Rest, but his Heart also, and caused him to cry out, *While I suffer thy Terrors, O Lord, I am Distracted*! While he long had a Soul Harassed with such Distresses, he had a singular Help in the Prudent and Piteous Carriage of Mr. *Ash*, who was the Sizer, that then waited upon him; and attended him, with such Discreet and Proper Compassions, as made him afterwards to Respect him highly all his Dayes. He after-

## The Life of

wards gave this Account of himself, That in the time of his Agonies, he could Reason himself to the Rule, and Conclude that there was no way but Submission to God, and Lying at the Foot of his Mercy in Christ Jesus, and waiting humbly there, till He should please to persuade the Soul of his favour; nevertheless when he came to apply this Rule unto himself in his own Condition, his Reasoning would fail him, he was able to Do nothing. Having bin a considerable while thus Troubled with such Impressions from the Spirit of Bondage, as were to fit him for the Great Services and Enjoyments, which God intended him; at length he Received the Spirit of Adoption, with well-grounded Perswasions of his Interest in the New-Covenant. It became his manner, at his Lying down for Sleep, in the Evening, to Single out some certain Promise of God, which he would Repeat, and Ponder, and Keep his Heart close unto it, until he found that satisfaction of Soul where-with he could say, *I will Lay me down in Peace, and Sleep; for thou, O Lord, makest me dwell in Assurance.* And he would afterwards, Counsel others to take the same Course; telling them, *That the Promise was the Boat, which was to carry a Perishing Sinner over unto the Lord Jesus Christ.*

§. 4. Mr. Hooker being now well got through the Storm of Soul, which had Helped him unto a most Experimental Acquaintance with the Truths of

of the Gospel, and the way of Employing and Applying those Truths, he was willing to Serve the Church of God in the *Ministry*, whereto he was Devoted. At his first leaving of the University, he Sojourned in the House of Mr. Drake, a Gentleman of great Note, not far from London; whose worthy Consort being Visited with such Distresses of Soul, as Mr. Hooker himself had passed through, it proved an unspeakable advantage unto both of them, that he had that opportunity of being Serviceable; for, indeed, he now had no *Superiour*, and scarce any *Equal*, for the Skill of Treating a *Troubled Soul*. When he left Mr. Drakes Family, he did more publickly and frequently Preach about London; and in a little time, he grew famous for his Ministerial Abilities, but especially for his Notable Faculty at the wise and fit management of *Wounded Spirits*. However he was not Ambitious to Exercise his Ministry among the *Great Ones* of the World, from whom the most of Preferment might be expected; but in this, Imitating the Example and Character of our Blessed Saviour, of whom 'tis noted, that according to the Prophecie of *Isaiah*, by Him, *The Poor had the Gospel Preached unto them*; he chose to be where great numbers of the *Poor* might Receive the Gospel from him.



§. 5. About this time it was, that Mr. Hooker grew into a most intimate Acquaintance with Mr. Rogers of Dedham; who so highly valued him for his Multitarius Abilities, that he used and gained many Endeavours to get him Settled at Colchester; whereto Mr. Hooker did very much Incline, because of its being so near to Dedham, where he might Enjoy the Labours & Lectures of Mr. Rogers, whom he would sometimes call, *The Prince of all the Preachers in England.* But the Providence of God gave an Obstruction to that Settlement; and, indeed, it was an Observation, which Mr. Hooker would sometimes afterwards use unto his Friends, *That the Providence of God often Diverted him from Employment in such Places, as he himself Desired, and still Directed him to such Places, as he had no thoughts of.* Accordingly, Chelmsford in Essex, a Town of great Concourse, wanting one to Break the Bread of Life unto them; and hearing the Fame of Mr. Hooker's Powerful Ministry; Addressed him to become their Lecturer: and he accepted their Offer about the Year 1626. becoming not only their Lecturer, but also on the Lord's Dayes, an Assistant unto one Mr. Mitchel, the Incumbent of the Place; who though he were a Smaller, yet being a Godly Person, gladly Encouraged Mr. Hooker, & Liv'd with him in a most Comfortable Amity.

§. 6. Here

§. 6. Here his Lecture was exceedingly Frequented, and proportionably Succeeded; and the Light of his Ministry shone through the whole County of *Essex*. There was a rare mixture of *Pleasure* and *Profit* in his Preaching; and his Hearers felt those penetrating Impressions of his Ministry upon their Souls, which caused them to Reverence him, as, *A Teacher sent from God*. He had a most excellent Faculty at the Applications of his Doctrine; and he would therein so Touch the Consciences of his Auditors, that a Judicious Person would say of him, *He was the Best at an Use that ever he heard*. Hereby there was a great Reformation wrought, not only in the Town, but in the Adjacent Countrey; from all parts whereof they came to Hear the Wisdom of the Lord Jesus Christ, in His Gospel, by this worthy man Dispensed: and some of great Quality among the rest, would often Resort from far to his Assembly; particularly the truly Noble Earl of *Warwick*, whole Countenance of Good Ministers, procured more Prayers to God for him, than most Noble Men in *England*.

When he first Set up his Lecture, there was more *Prophaneness* than *Devotion* in the Town: and the Multitude of *Inns* and *Shops* in the Town produced one particular Disorder, of Peoples filling the Streets with unsuitable Behaviours,

viours, after the Publick Services of the *Lords Day* were over. But by the Power of his *Ministry* in Publick, and by the Prudence of his Carriage in Private, he quickly cleared the Streets of this Disorder, and the *Sabbath* came to be very visibly Sanctified among the People.

§ 7. The Joy of the People in this *Light* was but for a Season. The Conscientious Non-Conformity of Mr. *Hooker* to some Rites of the Church of *England*, then vigorously pressed, especially upon such Able and Useful Ministers, as were most likely to be Laid aside by their scrupling of those Rites; made it necessary for him to Lay down his Ministry in *Chelmsford*, when he had been about four years there, Employed in it. Hereupon, at the Request of several Eminent Persons, he kept a *School*, in his own Hired House, having our Mr. *John Eliot* for his *Usher*, at little *Baddow* not far from *Chelmsford*; where he managed his Charge with such Discretion, such Authority, and such Efficacy, that, able to do more with a *Word*, or a *Look*, than most other men could have done by a *Severer Discipline*, he did very great Service to the Church of God, in the Education of such, as afterwards proved themselves not a little *Serviceable*. I have in my Hands, a *Manuscript*, written by the Hands of our Blessed *ELIOT*, wherein he gives a very Great Account

of the Little *Academy* then maintained in the *House* of Mr. Hooker ; and among other things, he says, *To this place I was call'd, through the Infinite Riches of Gods Mercy in Christ Jesus to my poor Soul : For here the Lord said unto my Dead Soul, Live ; and through the Grace of Christ, I do Live, and I shall Live for ever ! When I came to this Blessed Family, I then saw, and never before, the Power of Godliness, in its Lively Vigour and Efficacy.*

§ 8. While he continued thus in the *Heart* of *Essex*, and in the *Hearts* of the People there, he signalized his *Usefulness* in many other *Instances*.

The Godly Ministers round about the *County*, would have Recourse unto him, to be Directed and Resolved, in their *Difficult Cases* ; and it was by his means that those Godly Ministers held their *Monthly Meetings* for *Fasting* and *Prayer*, and profitable *Conferences*. 'Twas the Effect of his *Consultations* also, that such Godly Ministers, came to be here and there Settled in several parts of the *County* ; and many others came to be better establish'd in some great points of *Christianity*, by being in his *Neighbourhood* and *Acquaintance*. He was indeed, a *General Blessing* to the Church of God ! But that which hindered his Taking his *Degree* of *Bachelour* in *Divinity*, must also it seems hinder his being a

Preacher of Divinity; namely his being a Non-Conformist unto some things, whereof true Divinity could not approve. And indeed that which made the Silencing of Mr. Hooker, more unaccountable was, That no less than Seven and Forty Conformable Ministers of the Neighbouring Town, understanding that the Bishop of London, pretended Mr. Hookers Ministry, to be Injurious or Offensive to them, Subscribed a Petition to the Bishop, for his Continuance in the Ministry at Chelmsford; in which Petition, though he was of a Persuasion so Different from them, yet they Testify in so many words, That they esteem and know the said Mr. Thomas Hooker, to be for Doctrine, Orthodox; for Life and Conversation, Honest; for Disposition, Peaceable, and in no wise Turbulent or Factionous. And yet all would not avail: *Bonus vir Hookerus, sed ideo malus, quia Puritanus.*

§ 9. The Groundwork of his Knowledge and Study of the Arts, was in the Tables of Mr. Alexander Richardson, whom he closely followed, admiring him for a man of Transcendent Ability, and a most Exalted Piety; and would say of him, That he was a Master of so much Understanding, that like the Great Army of Gideon, he was too many to be Employed in Doing what was to be Done for the Church of God. This most Eminent Richardson, Leaving the University, Lived a private

private Life in *Essex*, whither many Students in *Cambridge* Resorted unto him, to be *Illuminated* in the abstruser parts of Learning; and from him it was that the Incomparable Doctor *Ames* Imbided those Principles both in *Philosophy* and in *Divinity*, which afterwards not only gave clearer *Methods* and *Measures* to all the *Liberal Arts*, but also Fed the whole Church of God with the choicest *Marrow*. Nevertheless, this Excellent Man, as he Lived, so he Dyed in a most Retired Obscurity; but so far as a *Metempsychosis* was attainable, the Soul of him, I mean the Notions, the Accomplishments, the Dispositions of that Great SOUL, Transmigrated into our most *Richardsonian* Hooker.

§ 10 As his Person was thus Adorned with a well-grounded Learning, so his Preaching was notably set off with a *Liveliness* Extraordinary: insomuch that I cannot give a fuller, and yet briefer Description of him, than that which I find given of *Bucholtzer*, that Pattern of Preachers, before him; *Vivida in eo omnia fuerunt, vivida vox, vividi oculi, vivida manus, gestus omnes vividi*: he was all that he was, and he did all that he did, *Unto the Life*: He not only had that which *Quintilian* calls, *A Natural Moveableness of Soul*, whereby the Distinct Images of Things would come to him simply, and yet to fitly, into his mind, that he



he could utter them with such fluent Expressions, as the old Orators would usually Ascribe unto a *special Assistance* of Heaven, [ *Deum tunc Adfuisse, veteres Oratores aiebant* ] and counted that men did therein THEOS LEGEIN, or *Speak Divinely*; but the Rise of this Fluency in him, was the *Divine Relish* which he had of the things to be spoken, the *Sacred Panting* of his holy Soul after the Glorious Objects of the Invisible World, and the true zeal of Religion giving Fire to his Discourses. Whence, though the Ready and Noisy Performances of many Preachers, when they are as Plato speaks, THEATROU MESTOI, or *Full of the Theatre*, Acting to the Height in the Publick for their Applause, may be ascribed unto very *Mechanical Principles*; yet the vigour in the Ministry of our Hooker, being Raised by a Coal from the Altar of a most Real Devotion, touching his Heart; it would be a wrong unto the Good Spirit of our God, if He should not be Acknowledged the Author of it. That Spirit accordingly gave a wonderful and unusual Success, unto the Ministry wherein he Breathed so Remarkably. Of that Success there were many Instances; but one particularly I find mentioned in Clark's Examples, to this purpose. A profane person, Designing therein only an Ungodly Diversion and Merriment, said unto his Companions, Come, Let us go Hear, what that Bawling Hooker will say to us;

us ; and thereupon with an Intention to make  
Ipport, unto *Chelmsford* Lecture they came. The  
man had not been long in the Church, before  
the *Quick and Powerful Word* of God, in the  
mouth of His Faithful *Hooker*, pierced the Soul  
of him ; he came out with an Awakened and a  
Distressed Soul ; and by the further Blessing of  
God upon Mr. *Hooker's* Ministry, he arrived  
unto a true *Conversion* ; for which cause he  
would not afterwards Leave that Blessed Mini-  
stry, but went a *Thousand Leagues* to Attend it,  
and Enjoy it. Another Memorable Thing of  
this kind, was this ; It was Mr. *Hooker's* manner  
once a year to visit his Native County : and  
in one of those Visits, he had an Invitation to  
Preach in the Great Church of *Leicester*. One  
of the chief Burgesses in the Town, much Op-  
posed his Preaching there ; and when he could  
not prevail to hinder it, he let certain *Fiddlers*  
a work to Disturb him, in the Church-porch, or  
Churchyard. But such was the Vivacity of Mr.  
*Hooker*, as to proceed in what he was about,  
without either the Damping of his *Mind*, or  
the Drowning of his *Voice* ; whereupon the  
Man himself went unto the Church-door, to  
over-hear what he said. It pleased God, so to  
accompany some words uttered by Mr. *Hooker*,  
as thereby to procure, first the *Attention*, and  
then the *Conviction* of that wretched man ;  
who then came to Mr. *Hooker*, with a penitent  
Confession

Confession of his Wickedness, and became indeed so penitent a Convert, as to be at length a sincere *Professor* and *Practiser* of the Godliness, whereof he had been a *Persecutor*.

§ 11. The *Spiritual Court*, Sitting at *Cbelmsford*, about the year 1630. had not only Silenced Mr. *Hooker*, but also bound him over in a Bond of Fifty Pound, to appear before the High Commission, which he could not now attend, because of an *Ague* then upon him. One of his Hearers, namely Mr. *Nash*, a very honest Yeoman, that Rented a great Farm of the Earl of *Warwick*, at *Much-Waltham*, was Bound in that Sum for his Appearance; but as *Paul* was advised by his Friends, that he would not venture into the Theatre at *Ephesus*, thus Mr. *Hooker's* Friends advised him to Forfeit his Bonds, rather than throw himself any further into the Hands of his Enemies. Wherefore, when the Day for his Appearance came, his honest Surety being Reimbursed by several good People in and near *Cbelmsford*, sent in the forfeited Sum into the Court; and Mr. *Hooker* having, by the Earl of *Warwick*, a courteous and private Recess provided for his Family, at a place called *Old Park*, for which I find, the Thanks of Dr. *Hil* afterwards publicly given in his Dedication of Mr. *Fenners* Treatise about *Impenitency*; He went over to *Holland*. In his Passage thither,

thither, he quickly had Occasion to Discover himself, when they were in Eminent Hazzard of *Shipwrack*, upon a Shelf of Sand, whereon they Ran in the Night; but Mr. Hooker, like Paul again, with a Remarkable Confidence, Assured them, that they should be all Preserved; and they had as Remarkable a *Deliverance*. I have also heard, that when he fled from the Purservants, to take his Passage for the *Low-Coun- treyes*, at his Last Parting with some of his Friends, one of them said, *Sir, What if the Wind should not be fair, when you come to the Vessel?* whereto he instantly replyed, *Brother, Let us Leave that with Him, who keeps the Wind in the Hollow of his Hand:* And it was observ'd, That although the Wind was Cross, until he came Aboard, yet it immediately then came about fair and fresh, and he was no sooner under Sail, but the Officer arriv'd at the Sea-side, happily too Late now to come at him; which minds me, of what befel Dr. Goodwin, not Long after. That Great man, Lay *Wind-bound*, in hourly suspicions that the Purservants would stop his Voyage, and Seiz his Person, before the *Wind* would favour his getting away for *Holland*. In this Distress, Humbly Praying to the Lord Jesus Christ, for a more propitious *Wind*, he yet said, *Lord, If thou hast at this time, any poor Servant of thine, that wants this Wind, more than I do another, I do not ask for*

the Changing of it ; I submit unto it. And immediately the Wind came about, unto the Right Point ; and carried him clear from his Pursuers.

§. 12. Arriving in *Holland*, he was Invited unto a Settlement with old Mr. *Page* ; but the Old man being secretly willing that Mr. *Hooker* should not Accept of this Invitation, he contrived many ways to render him suspected unto the *Classis*, on a suspicion, that he favoured the *Brownists* ; unto whom he had, indeed, an extream Aversion. The Misunderstandings Operated so far, as to occasion Mr. *Hooker's* Removal from *Amsterdam* ; notwithstanding he had so fully expressed himself, when in his Answer to one of Mr. *Page's* Questions, he declared, in these words, *To Separate from the Faithful Assemblies and Churches in England, as no Churches, is an Error in Judgment, and Sin in Practice, held and mentained by the Brownists ; and therefore to Communicate with them in their Opinion or Practice, is sinful and utterful unlawful : and care should be taken to prevent Offence, either by Encouraging them in their way, or by Drawing others to a further Approbation of that way than is meet.* Going from *Amsterdam*, he went unto *Delft* ; where he was most kindly Received by Mr. *Forbs*, an Aged and Holy Scotch Minister, under whose Ministry many English Merchants were

were then Settled. The Text whereon he first Preached at his coming thither, was Phil. i. 29. *To you it is given not only to Believe, but also to Suffer*; and after that Sermon, Mr. Forbs manifested a strong Desire to Enjoy the Fellowship of Mr Hooker in the Work of the Gospel; which he did for about the space of two years: in all which time they Lived so like Brethren, that an Observer might say of them, as they said of Basil and Nazianzen, *They were but One Soul in two Bodies*; and if they had been for any little while asunder, they still met with such Friendly and Joyful Congratulations, as Testified a most affectionate satisfaction in each others Company.

§ 13. At the end of two years, he had a Call to Rotterdam; which he the more heartily and readily Accepted, because it Renewed his Acquaintance with his Invaluable Dr. Ames, who had newly Left his Place in the *Irish* University. With him he spent the Residue of his Time in *Holland*, and Assisted him in Composing some of his Discourses, which are, *His Fresh Suit against the Ceremonies*: for such was the Regard which Dr. Ames had for him, that notwithstanding his vast Ability and Experience, yet when it came to the Narrow of any Question about the *Instituted Worship of God*, he would still protest himself Conquered by Mr.



Hooker's Reason; Declaring, that though he had been Acquainted with many Scholars of divers Nations, yet he never met with Mr. Hooker's Equal, either for Preaching or for Disputing. But having tarried in Holland long enough to see the State of Religion in the Churches there, he became satisfied, that it was neither Eligible for him to tarry in that Country, nor Convenient for his Friends to be Invited thither after him. I have at this time in my Hands, his Letter from Rotterdam to Mr. Cotton, wherein are these words; "The State of these Provinces to my weak eye, seems wonderfully ticklish and miserable. For the better part, Heart-Religion, They content themselves with very Forms, tho' much Blemished; but the Power of Godliness, for ought I can see or hear, they know not; and if it were thoroughly pressed, I fear least it will be fiercely opposed. My Ague yet holds me; the wayes of Gods Providence, wherein He has walked towards me, in this long time of my Sicknes, and wherein I have drawn forth many wearyish Hours, under His Almighty Hand (Blessed be His Name) together with Pursuits and Banishment, which have waited upon me, as one Wave follows another, have driven me to an Amazement: His Paths being too secret and past finding out by such an Ignorant, Worthless Worm as my self. I have Looked over my Heart and Life,

Life, according to my measure; aimed and guessed as well as I could: and Entreated His Majesty to make known His Mind, wherein I missed; and yet methinks I cannot spell out readily the Purpose of His Proceedings; which I confess have been wonderful in Miseries, and more than wonderful in Mercies to me and mine. Wherefore, about this time, understanding that many of his Friends in *Essex*, were upon the *Wing*, for a *Wilderness* in *America*; where they hoped for an Opportunity to Enjoy and Practice the *Pure Worship* of the Lord Jesus Christ, in Churches Gathered according to His Direction, he readily answered their Invitation to Accompany them in this Undertaking.

§. 14. Returning into *England* in order to a further Voyage, he was quickly Scented by the Pursevants; who at length got so far up with him, as to knock at the Door of that very Chamber, where he was now Discoursing with Mr. Stone; who was now become his Designed Companion and Assistant for the *New English* Enterprize. Mr. Stone was at that Instant Smoking of *Tobacco*; for which Mr. Hooker had been Reproving him, as being then used by few persons of Sobriety; being also of a sudden and pleasant Wit, he stept unto the Door, with his Pipe in his mouth, & such an Air of Speech and Look, as gave him some Credit with the

Officer. The Officer Demanded, *Whether Mr. Hooker were not there?* Mr. Stone replied with a braving sort of Confidence, *What Hooker? Do you mean Hooker that Liv'd once at Chelmsford!* The Officer answered, *Yes, He!* Mr. Stone immediately, with a Diversion like that which once helped *Athanasius*, made this true answer, *If it be he you Look for, I saw him about an Hour ago, at such an House in the Town; you had best hasten thither after him.* The Officer took this for a sufficient Account, and went his way: but Mr. Hooker, upon this Intimation concealed himself more carefully and securely, till he went on Board, at the Downs in the year 1633. the Ship which brought him, and Mr. Cotton, and Mr. Stone to New England: Where none but Mr. Stone was owned for a Preacher, at their first coming Aboard; the other two Delaying to take their Turns in the Publick Worship of the Ship, till they were got so far into the Main Ocean, that they might with safety Discover *Who* they were,

§ 15. Amongst Mr. Fenners Works, I find some Imperfect and Shattered, and I believe *Injurious* Notes, of a Farewel Sermon upon Jer. 14. 9. *We are Call'd by thy Name, Leave us not.* Which Farewel Sermon was indeed, Mr. Hookers at his Leaving of England. There are in those Fragments of a Sermon, some very *Pathetical*, &

most Prophetical Passages, whereof some are these.

*It is not Gold and Prosperity, which makes God to be our God; there is more Gold in the West Indies, than there is in all Christendom; but it is Gods Ordinances in the virtue of them, that show the Presence of God.*

*Again, Is not England Ripe? Is she not weary of God? nay, she is fed fat for the slaughter.*

*Once more, England hath seen her Best Dayes, and now Evil Dayes are befalling us.*

*And, Thou England, which hast been Lifted up to Heaven with Means, shall be Abased and brought down to Hell; for if the mighty works, which have been Done in Thee, had been Done in India or Turkey, they would have Repented ere this.*

These Passages I quote, that I may the more effectually Describe the Apprehensions, with which this Worthy man took his Farewel of his Native Countrey.

§. 16. Mr. Hooker and Mr. Cotton were, for their different Genius, the Luther and Melancthon of New-England; at their Arrival unto which Countrey, Mr. Cotton Settled with the Church of Boston, but Mr. Hooker with the Church of New Town, having Mr. Stone for his Assistant. Inexpressible now was the Joy of Mr. Hooker, to find himself Surrounded with his Friends, who were come over the year before, to prepare for his

his Reception; with open arms he Embraced them, and uttered these words, *Now I Live, if you stand fast in the Lord.* But such multitudes flocked over to *New-England* after them, that the Plantation of *New-Town* became too straight for them; and it was *Mr. Hooker's* Advice that they should not Incur the Danger of a *Sima*, or an *Esek*, where they might have a *Rehoboth*. Accordingly in the Month of *June* 1636. they Removed an Hundred miles to the Westward, with a purpose to Settle upon the Delightful Banks of *Connecticut-River*: and there were about an Hundred Persons in the first Company that made this Removal, who not being able to Walk above ten miles a Day, took up near a Fortnight in the Journey; having no Pillows to take their Nightly Rest upon, but such as their Father *Jacob* found in the way to *Padan-Aram*. Here *Mr. Hooker* was the chief Instrument of Beginning another Colony, as *Mr. Cotton*, whom he Left behind him, was, of Preserving and Perfecting that Colony where he Left him; for, indeed each of them were the Oracle of their several Colonies.

§. 17. Though *Mr. Hooker* had thus Removed from the *Massachusetts-Bay*, yet he sometimes came down to visit the Churches in that Bay; But when ever he came, he was Received with an Affection, like that which *Paul* found among the

the *Galatians*; yea, 'tis thought, that once there seemed some Intimation from Heaven, as if the Good People had Overdone in that Affection. For on May 26. 1639. Mr. Hooker being here to Preach that Lords Day in the Afternoon, his great Fame had gathered a vast multitude of Hearers from several other Congregations, and among the Rest, the Governour himself, to be made Partakers of his Ministry. But when he came to Preach, he found himself so unaccountably at a Loss, that after some shattered and broken Attempts, to proceed, he made a full stop; saying to the Assembly, *That every thing, which he would have spoken, was taken both out of his Mouth, and out of his Mind also*; wherefore he Desired them to Sing a Psalm, while he withdrew about half an Hour from them: Returning then to the Congregation, he Preached a most admirable Sermon, wherein he Held them for two Hours together in an extraordinary Strain, both of *Penitency* and *Vivacity*.

After Sermon, when some of his Friends were speaking of the Lords thus *Withdrawing* His Assistences from him, he humbly replied, *We daily confess, that we have nothing, and can do nothing, without Christ*; and what if Christ will make this manifest in us, and on us, before our Congregations? what remains, but that we be humbly Contented? and what manner of Discouragement is there in all of this? Thus Content was



to be *Nullified*, that the LORD might be *Magnified* !

§. 18. Mr. *Hooker*, that had been Born to *Serve many*, and was of such a Publick Spirit, that I find him occasionally Celebrated, in the Life of Mr. *Angier*, Lately Published, for One, Who would be continually Inquisitive, how it Fared with the Church of God, both at home and abroad, on purpose that he might order his *Prayers* and *Cares* accordingly : He never took his Opportunity to *Serve himself* ; but Lived a sort of *Exile* all his Dayes, except the Last Fourteen Years of his Lite, among his own *Spiritual Children* at *Hartford* ; however, here also, he was an *Exile*. Accordingly, wherever he came, he Lived like a *Stranger* in the World ! When at the Lands-End, he took his last sight of *England*, he said, *Farewel England ! I expect now no more to see that Religious Zeal, and Power of Godliness, which I have seen among Professors in that Land !* And he had Sagacious and Prophe-tical Apprehensions of the Declensions which would attend *Reforming Churches*, when they came to Enjoy a place of *Liberty* : he said, *That Adversity had slain its Thousands, but Prosperity would slay its Ten Thousands !* he fear'd, *That they who had been Lively Christians in the Fire of Persecution, would soon become cold in the midst of Universal Peace, except some few, whom God by*  
sharp

sharp Tryals, would keep in a Fairful, Watchful, Humble and Praying Frame. But under these Preapprehensions, it was his own Endeavour to beware of Abating his own First Love ! And of so Watchful, so Prayerful, so Fruitful a Spirit was Mr. Hooker, that the Spirit of Prophecy it self, did seem to grant him some singular Afflations. Indeed, every Wise man is a Prophet ; but one so Eminently acquainted with Scripture and Reason, and Church-History, as our Hooker, must needs be a Seer, from whom singular Prognostications were to be expected. Accordingly, there were many things Prognosticated by him, where in the Future state of New England, particularly of Connecticut, has been so much concerned, that its pity they should be forgotten. But I will in this History, Record only Two of his Predications. One was, That God would punish the wayward Spirit of the Professors, in this Countrey, with a sad want of Able Men in all Orders. Another was, That in certain places of great Light here Sinned against, there would break forth such horrible Sins, as would be the Amazement of the World.

S. 19. He was a Man of Prayer, which was indeed, a ready way to become a Man of God. He would say, That Prayer was the principal part of a Ministers Work ; 'twas by this, that he was to carry on the Rest. Accordingly, he still Devoted

One Day in a Month, to Private Prayer with Fasting before the Lord, besides the Publick Fasts which often occurred unto him. He would say, That such Extraordinary Favours, as the Life of Religion, and the Power of Godliness, must be preserved by the frequent Use of such Extraordinary Means, as Prayer with Fasting; and that if Professors grow negligent of these Means, Iniquity will Abound, and the Love of many wax cold. Nevertheless in the Duty of Prayer, he affected Strength, rather than Length; and though he had not so much variety in his Publick Praying, as in his Publick Preaching, yet he alwayes had a seasonable Respect unto Present Occasions. And it was Observed, that his Prayer was usually like Jacobs Ladder, wherein the nearer he came to an End, the nearer he drew towards Heaven; and he grew into such Rapturous Pleadings with God, and Prayings of God, as made some to say, That Like the Master of the Feast, he Reserved the best Wine until the Last. Nor was the wonderful Success of his Prayer upon Special Concerns, unobserved by the whole Colony; who Reckoned him the Moses, which Turned away the Wrath of God from them, and obtained a Blessing from Heaven upon their Indian Amatekites, by his Uplifted Hands, in those Remarkable Deliverances which they sometimes experienced. It was very particularly observed, when there was a Battel to be Fought between the

## Mr. THOMAS HOOKER.

the *Narraganset*, and the *Monbegin* Indians, in the year 1643. The *Narraganset* Indians had Complotted the Ruine of the English, but the *Monbegin* were Confederate with us; and a War now being between these two Nations, much notice was taken of the prevailing Ithpottunity, wherewith Mr. Hooker, urged for the Accomplishment of that Great Promise unto the People of God, *I will Bless them that Bless thee, but I will Curse him that Curses thee.* And the Effect of it was, that the *Narragansets* Received a wonderful Overthrow from the *Monbegins*, though the former did three or four to one, for Number, exceed the latter. Such an *Israel at Prayer* was our Hooker! And this Praying Pastor was Blessed, as indeed such Ministers use to be, with a Praying People; there fell upon His pious people, a Double Portion of the Spirit, which they beheld in him.

§. 20. That Reverend and Excellent Man, Mr. *Whitfield*, having spent many years in Studying of Books, did at length take two or three years to Study Men; And in pursuance of this Design, having Acquainted himself with the most Considerable Divines in *England*, at last he fell into the Acquaintance of Mr. *Hooker*; concerning whom, he afterwards gave this Testimony; 'That he had not thought there had been such a man on Earth; a man in whom there

there Shone so many Excellencies, as were in this Incomparable Hooker; A man in whom Learning and Wisdom, were so Tempered with Zeal, Holiness and Watchfulness. And the same Observer, having exactly Noted Mr. Hooker, made this Remark, and gave this Report, more particularly of him, *That he had the best Command of his own Spirit, which he ever saw in any man whatever.* For though he were a man of a Cholerick Disposition, and had a mighty Vigour and Fervour of Spirit, which as Occasion served, was wondrous useful unto him, yet he had ordinarily as much Government of his Choler, as a man has of a Mastiff Dog in a Chain; He could Let out his Dog, and put in his Dog, as he pleased. And another, that observed the Heroical Spirit and Courage, with which this Great man, Fulfilled his Ministry, gave this Account of him, *He was a person, who while Doing his Masters Work, would put a King in his Pocket!*

§. 21. He was indeed of a very Condescending Spirit, not only towards his Brethren in the Ministry, but also towards the Meaneſt of any Christians whatsoever. He was very willing to Sacrifice his own Apprehensions into the Convincing Reason of another man; and very ready to acknowledge any Mistake or Fault in himself. I'll give one Example; There happened

pened a Damage to be done unto a Neighbour, immediately whereupon, Mr. Hooker meeting with an Unlucky Boy, that often had his Name up, for the doing of such Mischiefs, he fell to Chiding of that Boy, as the Doer of *This*. The Boy denied it, and Mr. Hooker still went on in an angry manner, charging of him; whereupon said the Boy, *Sir, I see you are in a passion, I'll say no more to you!* and so ran away. Mr. Hooker, upon further Enquiry, not finding that the Boy could be proved Guilty, sent for him; and having first by a calm Question, given the Boy opportunity to Renew his Denial of the Fact, he said unto him, *Since I cannot prove the contrary, I am bound to believe, and I do believe what you say; and then added, Indeed I was in a Passion, when I spake to you before; it was my Sin, and it is my Shame, and I am truly sorry for it: and I hope in God, I shall be more Watchful hereafter.* So giving the Boy some good Counsel, the poor Lad went away extremely affected with such a Carriage in so Good a man; and it proved an Occasion of Good unto the Soul of the Lad all his Days.

§. 22. He had a singular Ability, at Giving Answers to *Cases of Conscience*; whereof happy was the Experience of some Thousands: And for this Work he usually set apart the *Second Day of the Week*; wherein he admitted  
all



all sorts of persons, in their Discourses with him, to Reap the Benefit of the Extraordinary Experience, which himself had found of *Satan's Devices*. Once particularly; Mr. Hooker was Addressed by a Student in Divinity, who Entering upon his Ministry was, as the most Useful Ministers, at their Entrance thereupon, use to be, horribly Bufferd with Temptations, which were become almost Intolerable: Repairing to Mr. Hooker in the Distresses and Anguishes of his Mind, and Bemoaning his own overwhelming Fears, while the Lion was thus Roaring at him, Mr. Hooker answered, *I can compare with any man. Living for Fears! My Advice to you is, That you Search out and Analyse the humbling Causes of them, and Refer them to their proper places; then go and pour them out before the Lord; and they shall prove more profitable to you than any Books you can Read.* But Mr. Hooker in his Dealing with Troubled Consciences, observed, that there were a sort of Crafty and Guileful Souls, which he would find out with an Admirable Dexterity; and of these he would say, as Paul of the Cretians, *They must be Reproved sharply, that they may be Sound in the Faith; Sharp Rebukes make Sound Christians.* Indeed, of some he had Compassion, making a Difference; and others he Saved with fear, pulling them out of the Fire.

**S. 23.** Although he had a Notable Hand

at

at the Discussing and Adjusting of *Controversial* Points, yet he would hardly ever handle any *Polemical Divinity* in the Pulpit; but the very Spirit of his Ministry lay in the points of the most *Practical Religion*, and the *Grand Concerns* of a Sinner's Preparation for, Implantation in, and Salvation by, the Glorious Lord Jesus Christ. And in these Discourses he would frequently Intermix, most affectionate Warnings of the *Declensions*, which would quickly Befal the Churches and Christians of *New-England*.

Many Volumes of the Sermons Preached by him were since Printed; and this Account is to be given of them.

While he was Fellow of *Immanuel-Colledge*, he entertained a special Inclination to those Principles of Divinity, which concerned, *The Application of Redemption*; and that which eminently fitted him for the Handling of those Principles, was, That he had been from his Youth Trained up, in the Experience of those *Humiliations and Consolations*, and *Sacred Communion*, which belong to the New-Creature; and he had most critically compared his own Experience, with the Accounts, which the *Quick and Powerful Word of God*, gives of those Glorious Things. Accordingly, he Preached, first more briefly on these Points, whilst he was a *Catechist* in *Immanuel-Colledge*, in a more *Scholastick* way; which was most agreeable to his present Station;

and the Notes of what he then Delivered were so Esteemed, that many Copies thereof were Transcribed and Præserv'd. Afterwards, he Preached more largely on those Points, in a more popular way at *Chelmsford*, the Product of which were those Books of *Preparation for Christ, Contrition, Humiliation, Vocation, Union with Christ, and Communion*, and the rest, which go under his Name; for many wrote after him in *Short-Hand*; and some were so bold, as to Publish many of them, without his Consent or Knowledge; whereby his Notions came to be Deform'dly misrepresented in multitudes of Passages; among which I will suppose that Crude Passage, which Mr. *Giles Firmin*, in his *True Christian*, so well confutes, *That if the Soul be rightly Humbled, it is content to bear the State of Damnation.* But when he came to *New England*, many of his Church, which had been his *Old Essex* Hearers, desired him once more to go over the Points of *God's Regenerating Works upon the Souls of His Elect*; until, at last their Desires prevailed with him to Resume that pleasant Subject. The Subject hereby came to have a *Third Concoction*, in the Head and Heart of One, as able to Digest it, as most men Living in the World; and it was his Design to perfect with his own Hand his Composures for the Press, and thereby Vindicate both *Author* and *Matter*, from the wrongs

wrongs done to *both*, by Surreptitious Editions heretofore. He did not Live to finish what he intended; yet a Worthy Minister, namely, Mr. John Higginson, One richly able himself to have been an *Author* of a not unlike *Matter*, Transcribed from his *Manuscripts*, near two Hundred of these Excellent Sermons, which were sent over into *England*, that they might be Published; but, by what means I know not, scarce half of them have seen the Light unto this Day. However, 'tis possible, the valuableness of those that are Published, may at some time or other awaken some Enquiries after the *Unknown Hands* wherein the rest, are as yet concealed.

§. 24. But this was not all the Service, which the Pen of Mr. Hooker, did for the Church of God! It was his Opinion, That there were *Two great Reserves of Enquiry*, for this Age of the World; the First, Wherein the *Spiritual Rule* of our *Lord's Kingdom* does Consist, and after what manner it is *Internally* Revealed, Managed, and Maintained in the Souls of his People? The Second, After what Order the *Government* of our *Lord's Kingdom* is to be *Externally* Managed and Maintained in his Churches? Accordingly, having done his part for Delivering the *Former Subject* from *Pharisaical Formality*, on

C c c 2

the

the one Hand, and from *Familistical Enthusiasm* on the other; he was by the sollicitous Importunity of his Friends prevailed withal to Compose a Treatise on the *Other Subject* also. Upon this Occasion, he Wrote his Excellent Book, which is Entituled, *A Survey of Church Discipline*; wherein, having in the Name of the other Ministers in the Country, as well as his own, professed his Concurrence with Holy, and Learned, Mr. *Rutherford*, as to the *Number and Nature of Church Officers*; The Right of *People* to call their own *Officers*; The Unfitness of *Scandalous Persons* to be Members of a *Visible Church*; The Unwarrantableness of *Separation* from Churches for certain Defective Circumstances; The Lawfulness, yea, Needfulness, of a *Consociation* among Churches; and Calling in the Help of such *Consociations*, upon Emerging Difficulties; and the Power of such *Consociations* to proceed against a *Particular Church*, pertinaciously offending, with a Sentence of *Non-Communion*: He then proceeds to consider, a *Church-Congregational* compleatly constituted with all its *Officers*, as having full power in its self to Exercise all *Church-Discipline*, in all the *Censures* thereof; and the Interest, which the Consent of the *People* is to have in the Exercise of this *Discipline*. The first fair and full Copy of this Book, was Drowned in its Passage

Passage to England, with many Serious and Eminent Christians, which were then Buried by Shipwrack in the Ocean: for which cause there was another Copy sent afterwards, which through the Premature Death of the Author, was not so perfect as the former; but it was a Reflection, which Dr Goodwin made upon it, *The Destiny which hath attended this Book, hath visited my Thoughts with an Apprehension of something like Omen to the Cause it self: That after the Overwhelming of it with a Flood of Obloquies, and Disadvantages and Misrepresentations, and in-urious Oppressions cast out after it, it might in the time, which God alone hath put in His own Power, be again Emergent.* He adds, *I have Looked for this; That this Truth, and all that should be said of it, was Ordained, as Christ of whom every Truth is a Ray, to be as a Seed-corn, which unless it fall to the Ground and Dy, and this perhaps together with some of the Persons that profess it, it brings not forth much Fruit.* However, the Ingenious Mr. Stone, who was Colleague to Mr. Hooker, accompanied this Book, with a little Epigram, whereof these were the concluding Disticks.

*If any to this Platform can Reply  
With better Reason, Let this Volum Dy;  
But better Arguments, if none can give,  
Then Thomas Hookers Policy shall Live.*



§ 25. In his Administration of Church-Discipline there were several Things, as *Imitable*, as *Observable*. As he was an hearty Friend unto the *Consecration of Churches*; and hence all the time, that he Lived, the *Pastors* of the Nighbouring Churches, held their frequent Meetings for mutual Consultation in things of common Concernment; so, in his own particular Church, he was very careful, to have every thing done with a Christian *Moderation*, and *Unanimity*. Wherefore he would have nothing publickly propounded unto the *Brethren* of the Church, but what had been first privately prepared by the *Elders*; and if he feared the happening of any *Debate*, his way aforehand was, to visit some of the more Noted and Leading *Brethren*, and having Engaged *Them* to second what he should move unto the Church, he rarely missed of a full Concurrance: to which purpose he would say, *The Elders must have a Church in a Church, if they would preserve the Peace of the Church*. But if any difficult or divided Agitation was Raised in the Church, about any matter offered, he would ever put a stop to that publick Agitation, by Delaying the *Vote*, until another Meeting; before which time, he would ordinarily by private Conferences, gain over such as were unsatisfied. As

for the *Admission* of Communicants unto the *Lord's Table*, he kept the *Examination* of them unto the *Elders* of the Church, as properly belonging unto their *Work* and *Charge*; and with his *Elders* he would order them to make before the whole Church a *Profession* of a *Repenting Faith*, as they were able, or willing to do it. Some, that could unto *E*-*dification* do it, he put upon thus *Relating* the manner of their *Conversion* to God; but usually they only answered unto certain *probatory Questions*, which were rendered them; and so after their *Names* had been for a few weeks before signified unto the *Congregation*, to Learn whether any *Objection* or *Exception* could be made against them, of any thing *Scandalous* in their *Conversations*, now *Consenting* unto, *The Covenant*, they were *Admitted* into the *Church Communion*. As for *Ecclesiastical Censures*, he was very watchful to prevent all *Proceedures* unto *Them*, as far as was consistent with the *Rules* of our *Lord*; for which cause (except in grosser *Abominations*) when *Offences* happened, he did his utmost, that the *Notice* thereof might be extended no further, than it was when they first were laid before him; and having *Reconciled* the *Offenders* with sensible and convenient *Acknowledgments* of their *Miscarriages*, he would let the *Notice* thereof be confined unto

unto such as were aforehand therewith acquainted; and hence there was but one person *Admonished* in, and but one person *Excommunicated* from, the Church of *Hartford*, in all the fourteen years, that Mr. *Hooker* Lived there. He was much troubled at the too frequent *Censures* in some other Churches; and he would say, '*Church Censures* are things, wherewith neither we, nor our Fathers have been acquainted, in the practice of them; and therefore the utmost Circumspection is needful, that we do not spoil the Ordinances of God, by our management thereof. In this point he was like *Beza*, who defended the Ordinance of *Excommunication* against *Erastus*; and yet, he with his Collegues, were so cautelous in the use of it, that in eleven years, there was but one *Excommunication* passed in all *Geneva*.

§ 26. He would say, That he should Esteem it a Favour from God, if he might Live no Longer, than he should be able to hold up Lively in the Work of his Place; and that, when the Time of his Departure should come, God would shorten the Time: and he had his Desire. Some of his most Observant Hearers, observed an astonishing sort of a Cloud, in his Congregation, the last Lords Day of his publick Ministry, when he also Administred the

the Lord's Supper among them; and a most unaccountable *Heaviness* and *Sleepiness*, even in the most *Watchful* *Christians* of the place, not unlike the *Drowsiness* of the *Disciples*, when our Lord was going to Dy; for which, One of the Elders publickly *Rebuked* them. When those *Devout* *People* afterwards perceived, that this was the *Last Sermon* and *Sacrament*, wherein they were to have the *Presence* of their *Pastor* with them, 'tis *Inexpressible*, how much they bewailed their *Unattentiveness* unto his *Farewel Dispensations*; and some of them could Enjoy no peace in their own Souls, until they had obtained Leave of the Elders, to confess before the whole Congregation with many Tears, that *Inadvertency*. But as for Mr. Hooker himself; an *Epidemical Sickness*, which had proved mortal to many, though at first small or no Danger appeared in it, Arrested him. In the time of his Sickness, he did not say much to the Standers by; but being asked, that he would utter his Apprehensions about some Important Things, especially about the State of New England, he answered, I have not that Work now to do; I have already Declared the Counsel of the Lord: and when one that stood weeping by the Bed side said unto him, Sir, You are going to Receive the Reward of all your Labours, he Replied, Brother,

ther, I am going to Receive Mercy! At Last, he Closed his own Eyes, with his own Hands, and gently stroaking his own Forehead, with a Smile in his Countenance, he gave a little Groan, and so Expired his Blessed Soul into the Arms of his Fellow Servants, the Holy Angels, on July 7. 1647. In which Last Hours, the Glorious Peace of Soul, which he had Enjoyed without any Interruption for near Thirty Years together, so gloriously accompanied him, that a worthy Spectator then Writing to Mr. Cotton a Relation thereof, made this Reflection, *Truly Syr, the sight of his Death, will make me have more pleasant Thoughts of Death, than ever I yet had in my Life!*

§ 27. Thus Lived, and thus Dyed, One of the First Three. He, of whom the Great Mr. Cotton gave this Character, that he did, *Agmen ducere et dominari in Concionibus, gratia Spiritus Sancti et virtute plenis*; and that he was, *Vir Solertis et Acerrimi Judicij*; and at length uttered his Lamentations in a Funeral Elegy, whereof some Lines were these.

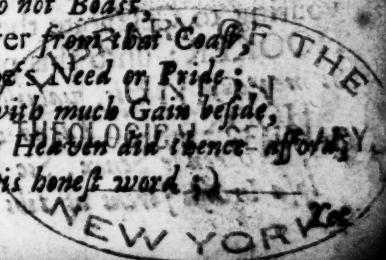
*'Twas of Geneva's Worthies said with Wonder,  
(Those Worthies Three) Farel was wont to Thunder,  
Viret like Rain on tender Grass to show'r,  
But Calvin, Lively Oracles to pour.*

## Mr. THOMAS HOOKER.

*As These in Hooker's Spirit did Remain,  
A Son of Thunder, and a Show'r of Rain ;  
A Power forth of Lively Oracles,  
In Saving Souls, The Summ of Miracles.*

This was He, of whom his Pupil Mr. Ash, gives this Testimony ; For his great Abilities, and glorious Services, both in This, and in the Other England, he Deserves a Place in the first Rank of them, whose Lives are of Late Recorded. And this was He, of whom his Reverend Contemporary, Mr. Ezekiel Rogers, tendered this for an Epitaph ; in every Line whereof, methinks the Writer deserves a Reward equal to what Virgil had, when for every Line, referring to *Marcellus* in the end of his Sixth *Aeneid*, he received a Sum, not much less than Eighty Pounds in Money, or as ample a Requital as Cardinal *Richestien* gave to a Poet, when he bestow'd upon him two thousand Sequins for a witty Conceit in One Verse, of but seven words, upon his Coat of Arms.

America, although She do not Boast,  
Of all the Gold and Silver from that Coast,  
Lent to her Sister Europe's Need or Pride ;  
( For that's Repaid her, with much Gain beside,  
In one Rich Pearl, which Heaven did thence afford,  
As Pious Herbert gave his honest word )





## The Life of

*Thinks, She in the Catalogue may come  
With Europe, Africk, Asia, for One Tomb.*

But as *Ambrose* could say concerning *Thodasius*, *Nam Totus recessit; reliquit nobis Liberos, in quibus eum debemus agnoscere, et in quibus eum Cernimus et Tenemus*; thus we have to this Day among us, our Dead *Hooker* yet Living in his Worthy Son, Mr. *Samuel Hooker*, an Able, Faithful, Useful, Minister, at *Farmington*, in the Colony of *Connecticut*.

---

### EPITAPHIUM.

THOMAS HOOKER.

*Hæu! Pietas; Hæu! præca Fides.*

Or, for a more extended EPITAPH, we may take the Abridgment of his *Life*, as offered in some Lines of Mr. *ELIJAH CORLET*, that memorable old School master in *Cambridge*, from whose Education our Colledge and Countrey, has Received so many of its Worthy men, that he is himself Worthy to have his Name Celebrated in no Less a Paragraph of our Church History, than That wherein I may Introduce him Endeavouring to Celebrate the Name of our Great *HOOKE*R; unto this purpose.

*Si mea cum Vestris, valuissent vota, Nov. Angli,*

*HOOKE*RUS Tardo viserat Astra Gradus.

*Te, Reverende Senex, Sic Te dileximus omnes,  
Ipsa Invisa forens ut sibi Fura poli.*

*Tu Domus Emanuel, Soror Augustissima, Mater  
 Mille Prophetarum, Tu mihi Testis eris.  
 Te Testem appeto, quondam Chelmsfordia, Cella  
 Proxima; Te praeo Sustulit ille Tuus.  
 Non tulit haec Chalcas, Arcis Phœbique Sacerdos,  
 Nam populo Sperni sic sua sacra videt.  
 Vidit et ex Rostris Genti prædicere vatem  
 Bella, quod in Christum Tota Rebellis erat.  
 Quem Patria exagit, ferus Histis Episcopus; Hostis  
 Hunc minus, in Patavis, vexat amara Febris.  
 Post varios casus, Quassata Nov-Anglia, tandem  
 Ramifer' inde Tibi Diva Columba venit.  
 Ige Tuos Cætus Ornat, pascitque Fideles,  
 Laudibus Innumerus addit et ille Tuus.  
 Dulcis Amicus erat, Pastorque Insignis, et Alnus  
 Dotibus, Eloquio, Moribus, Ingenio.  
 Proh Pudor! Ereptum Te vivum vidimus, et Non  
 Excessuræ Animæ Struximus Insidias!  
 Insidias precibus, Lacrymisque perennis, unde  
 Semina Cælestis sic tibi clausa foret.  
 Sed Frastrea hæc meditor! ...  
 Lustra per **HOOKERUS** ter quinque Viator,  
 erat: jam  
 Calicem patriæ Possidet ille suum.*

**F I N I S**

1. The Call of the Conscience.
2. Military Duties: An Artillery Sermon.
3. Right Thoughts in Sad Hours.
4. Early Piety Exemplified.
5. Memorable Witchcrafts and Possessions.
6. Discourses, to Serve the Designs of Practical Godliness.
7. Soldiers Counsell'd and Comforted.
8. The Wonderful Works of God Commemorated.
9. Work upon the Ark.
10. Speedy Repentance Urged.
11. A Publick Spirit.
12. A Companion for Communicants.
13. The Serviceable Man: An Election Sermon.
14. Serious Thoughts in Dying Times.
15. Addresses to Old men, Young men, Little Children.
16. The Life of the Renowned *John Eliot*.
17. *Expectanda*: Or Things to be Looked for.
18. Little Flocks Guarded against Grievous Wolves.
19. Ornaments for the Daughters of Zion.

20. Blessed Unions Recommended.
21. A Sacred Exorcism upon Sinful  
content.
22. The Cause and Cure of a Wicked  
Spirit.
23. Meditations on the Day of Judgment.
24. A Midnight Cry.
25. *Optanda*: Good Men Described.  
Good Things Propounded.
26. The Wonders of the Invisible World.
27. Awakenings for the Unregenerate.
28. Warnings from the Dead.
29. The Day, and the Work of the Day.
30. Winter Meditations.
31. Early Religion Urged.
32. The Short History of *New-England*.
33. Durable Riches.
34. Help for Distressed Parents.

All by this AUTHOR.

*All by this author*